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AN ESSAY ON THE WRITINGS OF DR.
DWIGHT.

(Continued from p. 323.)

Love to God.

IN discoursing on the nature and import of love to God, Dr. Dwight occupies ground not usually taken by American divines, when treating on this subject. His sermon is founded on the first commandment, contained in Mark xii. 28—30, introduced by our Saviour in his answer to the Scribe—"Thou shalt love the Lord thy God," &c. He considers this command to love God, as denoting love in its *most comprehensive sense*; as including several exercises of the mind, easily and customarily distinguished from each other; and he proceeds to contemplate this heaven-born virtue under three distinct modifications: that of *benevolence*, or a delight in the happiness of God; that of *complacency*, or a delight in his excellence; that of *gratitude*, or love to God "for the particular manifestation of his glorious character in his various kindnesses to us and to ours; or love excited by kindness communicated, or believed to be communicated, with *virtuous and good designs, and from good motives.*"

In placing *benevolence*, or a delight in happiness, amongst the exercises of our love to God, the worthy President is not following in the track of those American writers who represent love to God as consisting, first and chiefly, if not exclusively, in the exercise of *complacency*, a delight in the su-

preme glory, and excellency of the divine nature. It is universally allowed, that *we* are the objects of *divine benevolence*; but God is considered as too independent and exalted a Being to be the object of *ours*. How can our benevolence, it is asked, extend to God, who is infinitely blessed, and who is so far from needing any thing, *that he giveth unto all, life, and breath, and all things?* "Not a small number of divines have supposed," observes the Doctor, "that love, in this sense, is neither required nor exercised towards the Creator." The objections to placing benevolence amongst the exercises of love to God, Dr. D. acknowledges to be specious; but he considers them unsound, and argues, that to delight in happiness *possessed*, is no less an act of good will than to delight in happiness *desired*.

"Benevolence (he remarks) depends not, either for its obligation or exercise, on the supposition that the person towards whom it may be directed needs either our benevolence or its effects. The *happiness, or blessedness of God*, as it is more commonly termed, is no other than his *enjoyment of his own perfect attributes*, and of the *effects produced by them*, in that glorious system of good which is begun in the work of creation, and will be completed in the work of providence: or, in other words, his *sufficiency for accomplishing*, the *certainly* that he will *accomplish*, and the *actual accomplishment of a perfect system of good*. Were God without desires, had he no choice, no pleasure, he could enjoy no happiness.—Were he unable to fulfil his pleasure, or uncertain whether it would be fulfilled, he would be dependent. But, according to this statement, his happiness and his independence are both absolute. The happiness which God enjoys in the exercise of his

perfections, and in the accomplishment of his divine end, is a happiness not only infinitely desirable and delightful to himself, but desirable in the same manner to all intelligent creatures. All intelligent creatures possessed of real benevolence, cannot fail to rejoice that God is, and ever will be, thus infinitely happy, that these glorious designs will certainly be accomplished, that he will ever thus act, and that he will ever find infinite enjoyment in thus acting. It is as truly desirable that God should be thus happy, as it is that any of his intelligent creatures should be happy; and as much more desirable, as he is happier than they."

Dr. D. does not insist on the exercise of the love of benevolence, with a view to disparage that of complacency, but in order to give what he apprehends to be a correct idea of the subject, and to guard against the error into which some have fallen, by turning their attention almost exclusively to the latter modification of pious affection. He remarks,

"I know not, that to love God in this sense, (i. e. for his own excellence) has ever been denied or doubted to be a Christian duty, by such as have believed in the Scriptures. On the contrary, it has been commonly supposed, that complacency and gratitude were the only love to God required in his law. The happiness of God has usually been considered as so secure, so independent, and so perfect, as that, while he needs nothing from the hands of his creatures to increase or insure it, he also may be justly regarded as claiming nothing from them, with respect to this subject. His perfections, at the same time, are so manifest, and so absolute, as to fill the mind with reverence and amazement, and engross all its attention and thoughts. In this manner, probably, the regard of mankind, and even of wise and good men, has been so effectually drawn away from the consideration of the happiness of God, to the consideration of his excellence, that they seem chiefly to have forgotten the former of these objects, and have been almost wholly occupied by the latter."

The former, Dr. D. allows, is a duty more *obvious*, but he insists that it is not a duty more *indispensable* than the latter.

"It is plainly (he adds) not our original duty. It is plainly not virtue, or moral excellence, in the *original* sense. This is

unquestionably the *love of happiness*. Complacency is the *love of this virtue*, or *moral excellence*. But that excellence must exist, before it can be loved. The contrary supposition is a palpable absurdity, to which all those reduce themselves, who insist that *complacency is original virtue*."

President Edwards, in his "Treatise on the Affections," and other divines of the same school, maintain, on the contrary, that the love of *complacency*, or a love to God for his own excellence, is the foundation of genuine affection. A passage or two from the writings of the former, will shew the point of discrepancy between the learned professors upon this subject:—

"It is unreasonable to think otherwise," observes President Edwards, "than that the first foundation of a true love to God, is that whereby he is himself lovely, or worthy to be loved, or the supreme loveliness of his nature. This is certainly what makes him chiefly amiable. What chiefly makes a man, or any creature lovely, is his excellency; and so what chiefly renders God lovely, and must undoubtedly be the chief ground of true love, is his excellency. God's nature, or the divinity, is infinitely excellent; yea, it is infinite beauty, brightness, and glory itself. But how can that be *true love* of this excellent and lovely nature, which is not built on the foundation of *its true loveliness*? How can that be true love of beauty and brightness, which is not for beauty and brightness' sake? How can that be a true prizing of that which is in itself infinitely worthy and precious, which is not for the sake of its worthiness and preciousness? This infinite excellency of the divine nature, as it is in itself, is the true ground of all that is good in God, in any respect; but how can a man truly love God, without loving him for that excellency which is the foundation of all that is good or desirable in him? * The first foundation of the delight a true saint has in God, is his own perfections; and the first foundation of the delight he has in Christ, is his own beauty. † Those affections that are truly holy, are primarily founded on the moral excellency of divine things; or a love to divine things, for the beauty and sweetness of their moral excellency, is the spring of all holy affections." ‡

* Vol. iv. p. 141. † Page 148.

‡ Page 151.

In these passages, it is true that President Edwards is not opposing complacency to benevolence, but to gratitude; a view of the subject that will come under notice in a subsequent part of this Essay. The purpose for which they are here introduced, is to shew that these illustrious writers are at issue as to what really is the *foundation* of genuine love to God; or in other words, that they have fixed upon different kinds of love as constituting the *primary quality* of this Christian virtue. Complacency, or a delight in moral beauty, according to President Edwards, is the *first foundation, the spring* of all holy affections: Dr. D. represents benevolence, or "the love of happiness," as entitled to *precedency*. "There is no ultimate good," says the latter author, "but happiness; and no disposition originally good, but that which rejoices in it, and voluntarily promotes it. *Benevolence* is therefore the only original excellence of mind; and is the foundation of all the real excellence of complacency and gratitude, which are only subordinate forms or exercises of the same character."

The principle of love, whether it be exercised towards God, towards our fellow-creatures, or towards ourselves, Dr. D. contends is identically the same, deriving its peculiar modification from the character of the object towards whom it is directed.

"This principle (he says) is one. The difference in its exercise springs only from the difference of its objects. *Love is the fulfilling of the law*; that is, one affection, exercised towards God and towards man, is alternately the fulfilling both of the first and second commands. He who is the subject of one of these exercises, is of course a subject of the other also. There are not two affections of the mind, in the strict and metaphysical sense, one of which is called love to God, or *piety*, and the other love to mankind, or *benevolence*: but

there is one love now exercised toward God, and now toward mankind. Evangelical love is a *delight in happiness*; or, in other words, *good will towards percipient beings, as capable of happiness.*"

This excellent writer's definition of evangelical love is exposed to two diametrically opposite objections. It may be regarded both as too *comprehensive*, and as too *contracted*, to be philosophically correct. Some of his critical readers will deem it too *comprehensive*. They will perhaps urge, that he has identified with the principle of love what ought rather to be classed amongst the *fruits and evidences* of its existence—a delight in, or a desire of, the happiness of its object. In proportion as we love any being, it will be readily admitted, that we shall rejoice in his happiness, or long to promote it. But here a critical question arises. Is this love, or is it the *effect* of loving? Are these emotions involved in the sacred principle, or do they flow from it as a natural and necessary consequence? If an affirmative be taken to the former question, as Dr. D.'s definition requires, then it is incorrect to say, that love *leads* or *induces* us to delight in the happiness of another, or to desire it, for this delight and desire are supposed to be involved in the *essence* of love, and to constitute a component part of the principle itself. But if these emotions arise *out of* love, and spring *from it*, then they ought to be reckoned amongst its *fruits and effects*, and the definition which involves them in the principle is too *comprehensive*. In this way President Edwards has reckoned them; for he observes, "The truth plainly is, that our love to the person is the *cause* of our delighting, or being happy in his happiness. How comes our happiness to consist in the happiness of such as we love, but by

our hearts *being first united to them in affection?*"*

In proportion as any one appears lovely to us, we shall be solicitous to secure his favour and esteem; we shall love those whom he loves; and we shall delight in his service and society. Are not these feelings as essentially connected with love, as those which Dr. D. has identified with the principle? If they are, then his definition, which does not include them, is too *contracted* to comprehend all that is essential to this christian virtue. The above definition of love to God fails also to embrace the *moral qualities* of its object, and therefore makes no provision for the exercise of complacency; and the gratuitous bestowment of benefits and blessings, and therefore makes no provision for the exercise of gratitude; i. e. it makes no provision for two-thirds of what Dr. D. himself enumerates among the component parts of pious affection, and on which, under separate heads, he descants with much propriety and beauty. So difficult and dangerous are *definitions*, when introduced into morals by the most cautious and acute writers. "In attempting to be metaphysically accurate," observes an anonymous writer, "an author often does no more than substitute a simple idea for a complex one, and he is apt to think that he has resolved the word into its true and primary import, when he has only narrowed its application." Moral and spiritual subjects seem, of all others, the least capable of being thus embodied in words—as if too abstract and ethereal to admit of this sort of corporeal palpability—and the failure of the greatest minds may well supply a warning to every other, of the difficulty and danger attend-

ant on such efforts. President Edwards's definition of virtue, as consisting in "benevolence to being in general," is liable to a similar objection.† It has no pretensions to the character of an analytical explanation; and what is singular, this definition seems to bring the

† In Mr. Hall's Sermon on Modern Infidelity, is an admirable confutation of President Edwards's reasoning on this subject. The following note, subjoined to that unrivalled specimen of mental energy and masterly composition, embodies the substance of the argument urged against this unsuccessful attempt at refined definition and metaphysical abstraction.

"It is somewhat singular, that many of the fashionable infidels have hit upon a definition of virtue, which perfectly coincides with that of certain metaphysical divines in America, first invented and defended by that most acute reasoner, JONATHAN EDWARDS. They both place virtue, exclusively, in a passion for the general good, or, as Mr. Edwards expresses it, *love to being in general*; so that our love is always to be *proportioned* to the magnitude of its object in the great scale of being; which is liable to the objections I have already stated, as well as to many others, which the limits of this note will not permit me to enumerate. Let it suffice to remark—

"1. That virtue on these principles is an utter impossibility; for the system of being comprehending the great Supreme, is *infinite*, and therefore to maintain the proper proportion, the force of particular attachment must be *infinitely less* than the passion for the general good; but the limits of the human mind are not capable of any emotions so infinitely different in degree.

"2. Since our views of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate, and consequently, on these principles, vicious; so that the balance must be continually fluctuating, by the weights being taken out of one scale and put into the other.

"3. If virtue consist *exclusively* in love to being in general, or attachment to the general good, the particular affections are, to every purpose of virtue, useless, and even pernicious; for their immediate, nay, their necessary tendency is, to attract to their objects a proportion of attention which far exceeds their comparative value in the general scale. To allege that the *general good* is

* Vol. II. p. 36.

worthy Presidents again in contact, and to place them on the same theological platform by the side of each other, after all their apparent logical aberrations.

An attempt to identify the principles of love to God and love to man, has probably led to the defi-

promoted by them, will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an adherence to its principles; unless its advocates mean by the love of being in general, the same thing as the private affections, which is to confound all the distinctions of language, as well as all the operations of mind. Let it be remembered, we have no dispute respecting what is the ultimate end of virtue, which is allowed on both sides to be the greatest sum of happiness in the universe; the question is merely, what is *virtue itself*, or, in other words, what are the means appointed for the attainment of that end?

"There is little doubt, from one part of Mr. Godwin's work, entitled 'Political Justice,' as well as from his early habits of reading, that he was indebted to Mr. Edwards for his principal arguments against the private affections; though, with a daring consistency, he has pursued his principles to an extreme, from which that most excellent man would have revolted with horror. The fundamental error of the whole system arose, as I conceive, from a mistaken pursuit of simplicity; from a wish to construct a moral system, without leaving a sufficient scope for the infinite variety of moral phenomena and mental combination, in consequence of which, its advocates were induced to place virtue *exclusively* in some *one disposition* of mind, and since the passion for the general good is undeniably the *noblest* and most extensive of all others, when it was once resolved to place virtue in *any one thing*, there remained little room to hesitate which should be preferred. It might have been worth while to reflect, that in the natural world there are two kinds of attraction; one which holds the several *parts of individual bodies* in contact; another which maintains the union of *bodies themselves* with the general system; and that though the union in the former case is much more *intimate* than in the latter, each is equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system."

tion which reduces it to a simple exercise of benevolence. Complacency and gratitude, if not the *foundation*, are essential elements of pious affection; and indispensable to the discharge of this christian duty. The command to "love the Lord our God with all our heart, soul, mind, and strength," is not obeyed where either of these emotions is wanting. But can this be affirmed of the second command, in which we are required to "love our neighbour as ourselves?" Is not benevolence the primary, if not the only modification of love required by this law? The command is binding upon mankind as fallen and degenerate creatures, who have lost the moral image of their Creator, that spiritual beauty which is the object of our complacency in the divine perfections. The love which is required to be extended to the whole human race must be irrespective of character; and therefore cannot include in it the love of approbation. And the love which is required to embrace our worst enemies, cannot include in it the emotions of gratitude. Instead of *gratitude*, we may be called to the exercise of *forgiveness*; and for *complacency*, be compelled to substitute our *pity* and our *prayers*: but benevolence, or good will, may be exercised towards all men, whatever be their character, and whatever their conduct towards us. The love required towards our neighbour, is to be of the same *kind* as that due to ourselves; but the love due to ourselves consists of neither *gratitude* nor *complacency*. The former is precluded by the nature of the case; and the latter by our obligation to opposite duties: repentance towards God, and the abhorrence of ourselves as evil and unworthy in his sight. It may be safely affirmed, that no duties are

binding upon us which are so opposite to each other, that there is a physical impossibility, or an impossibility in the nature of things, to a simultaneous discharge of both. *Gratitude* for favours and the *forgiveness* of injuries, an *approbation* of moral qualities and an *abhorrence* of them, cannot possibly occupy our bosom at the same moment towards the same object. The exercise of one of these feelings, implies the cessation or suspension of the other. It is therefore inferred, that the love enjoined upon us towards our neighbour—being universal in its extent, and of incessant obligation—is of a nature which no other duty can supersede, and no possible circumstance require to be suspended. But benevolence is the only modification of love, that regards man as its object, of which this can be affirmed. The impediments to the exercise of complacency or gratitude here referred to, are not *subjective*; this, it is acknowledged, would not limit the requisitions of the law: but they are *objective*; they relate to the person on whom our love is supposed to terminate.

Towards mankind, the Deity himself does not exercise *complacency*, but *benevolence*. "He maketh his sun to shine on the evil and the good; and his rain to descend both on the just and on the unjust." And in proportion as we cherish similar feelings of benevolence, we exhibit the lineaments of the divine character, and "become perfect, even as our Father which is in heaven is perfect.*" "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."† The love here

spoken of is not that of *complacency*, but of *compassion*; not the delight of *approbation*, it is *benevolence* melting into pity. These observations point out an essential difference between the infinitely blessed God, and his degenerate creature man, considered as the objects of love; and present an impediment in the way of the author's theory—"that one affection, exercised towards God and towards man, is alternately the fulfilling both of the first and second command."

In confirmation of this statement, it might be added, that the love we are required to exercise towards our neighbour, is in Scripture distinguished from that we are called to exercise towards good men. The latter arises out of a new state of things, introduced by the Gospel dispensation. "A new commandment," said our Saviour to his disciples, "I give unto you, that ye love one another." The duty enjoined by the original law, is a delight in the happiness of others; the duty prescribed in the new commandment is a delight in the virtue, or moral excellence seen in them. The one is benevolence; the other is complacency. The former is to be extended to all mankind, sinners as well as saints; the objects of the latter are exclusively those "who are renewed in the spirit of their mind, and made partakers of the divine image." In a word, the one is charity, the other is brotherly kindness. These different modes of affection are clearly marked in Scripture. St. Peter, in his second epistle, exhorts believers to "add to godliness, brotherly kindness; and to brotherly kindness, charity." And, as Dr. D. well observes, "were brotherly love the same with benevolence, St. Peter would certainly not have directed Christians

* Matt. v. 45.

† John iii. 16.

to add benevolence to itself." The distinction expressed by these exercises of affection, benevolence and complacency, in reference to our fellow-creatures, the worthy President fully recognizes, when he comes to treat on brotherly love as an attendant on regeneration. He there explicitly states his belief, that brotherly love is not included in the original law of love to man. "The command given to the apostles, and, by consequence, to all the followers of Christ, to love one another, was not, in my view, published by Moses, nor by any of the succeeding prophets. Certainly it was not published in form. This love was, I think, never given in form, before Christ gave it in the text; and was therefore *new*, in the proper sense, at that time." In this discourse, our author distinguishes, with his usual perspicuity and precision, between the love required by the *original law*, and that which is enjoined in the *new commandment*. In both cases our fellow-man is the object; but still Dr. D. apprehends the difference to be so material, that he has thought it right to contrast the benevolence required by the first, which respects mankind generally, with the complacency enjoined in the last, which is restricted to the renewed part of them. Now, it is not easy to see why the Doctor should *contrast* these modes of affection, benevolence and complacency, when *man* is the object of both; and *identify* them, when man is the object of the former, and the latter is carried up to God, and terminates in the centre and source of all moral excellence.

These observations are not directed against the principle advanced by Dr. D., that love to God and love to man, in the *metaphysical sense* of the term, denote but one affection of the mind.

Doubtless, in proportion as mankind resemble God, by becoming the subjects of benevolence, by possessing themselves of amiable and generous qualities, they are entitled to that complacency and gratitude of which He is the supreme object. In this sense, every *mode* of affection may be virtually included in the *principle*. But, admitting that in the *metaphysical sense*, love towards all objects is but a diversified operation of this principle; in the *evangelical import* of the term, in which its practical, not its abstract meaning is to be taken—love to God, and love to man, denote such different exercises of the affection, as to make it questionable whether in this sense they ought to be identified, and whether it is correct to say, "that *one affection* exercised towards God, and towards man, is alternately the fulfilling both of the first and second command;" or, that "evangelical love is a delight in happiness; or, in other words, good-will towards percipient beings as capable of happiness."

The writer, however, submits these observations with extreme diffidence and self-distrust, as he would every other which bears the character of an exception to the sentiment or language of one so eminently profound and pious. It is both easier and safer to *describe* a thing than to *define* it; to delineate it, by pointing out its properties and effects, than to attempt to encircle its essence, and mark its boundaries, by the best selected forms of expression. The fruits and evidences of love may develop its nature, but it is difficult and hazardous to attempt to define a principle of such wide and multiform operation; definitions rarely afford sufficient scope for the development of moral and intellectual phenomena.

(To be continued.)

LETTER TO A FRIEND ON THE DREAD
OF RIDICULE IN RELIGIOUS MATTERS.

My dear young Friend,

IT has, I assure you, afforded me no little gratification to learn, that of late you have felt somewhat more than usually inclined to devote yourself to the service of God. You seem at present, however, to have but feeble resolutions, incapable of encountering much opposition, while you are surrounded by a crowd of gay associates, who cannot think of parting with so lively, agreeable, and useful a member of their fraternity—associates who will therefore make every possible effort to retain you in the circle of their vanities, and to fill your mind with invincible prejudices against whatever is good. Among their various artifices, they will employ one weapon, that my knowledge of your character leads me to apprehend will prove but too successful. It is the shaft of ridicule, an instrument often used in that unhallowed cause, in which the agents of the infernal prince labour to preserve, in due allegiance to their tyrant, those who show the least inclination to cast off his galling yoke. Now, from all your past history, it is clear you can but ill sustain the keen thrust of satire, the haughty shrug, or the disdainful sneer of contempt. Impressed with this conviction, my friend, I write you to fortify, if God permit, your otherwise vacillating judgment, to shew the vanity of yielding to an enemy so contemptible, and to teach you how to assume that noble bearing of the cross which cleaves to Christ amidst obloquy, persecution, and blood; which, maintaining its fidelity even unto death, pities the scorner, triumphs over every foe, and finally receives the crown of life.

Reflect a little, I pray you, on the character of your enemy.—However you may dread to look him in the face, Ridicule is in reality a contemptible foe. He is more terrible in the aspect which your imagination gives him, than in the might of his arm or the extent of his resources. Remember that his malice cannot execute its worst designs; the fetters of enlightened laws and liberal institutions interrupt his movements, thwart his purposes, and blast his hopes. He cannot now kindle the fires of Smithfield, nor make you the miserable victim of an auto da fe. His uttermost only extends to a few hard words, a brutal grin, a contemptuous jeer, or a base misrepresentation of your charitable intentions and your pious deeds. What an unaccountable timidity must that be, then, which would yield itself an easy captive to an enemy so feeble and so mean!

You admit that, considered abstractedly, the power of ridicule is nothing, but in reference to your own feelings, you would rather have a dagger thrust into your heart, than endure the mortification of being pointed at by the finger of scorn. You could sustain the tortures of the cross, but you cannot bid defiance to the taunts of the multitude. This, my friend, is not a solitary instance, in which human nature shows itself proof against the greater evil, while it is incapable of sustaining the less. Part of your apprehensions, however, most probably arise from too lofty an opinion of the scorner. But who is he that assumes to himself the high prerogative of scoffing at the principles, and habits, and exercises of religion? Who is he that pretends to soar above the rest of mankind, in the wisdom which decides on what is most suitable, or interesting, or useful, to an immor-

tal and accountable being? Is he a man of serious thought, of profound sagacity, of superior penetration, of vast and comprehensive genius? In what intellectual faculty does he so pre-eminently excel yourself, that without hesitation or demur you admit *his* judgment of the ridiculous as preferable to your *own*? Inquire for a moment if he ever anticipates futurity, if he ever studies the faculties and endowments of the human mind, if he ever attempts to comprehend the mighty range and everlasting bearings of our destiny? No such thing. Of the best horse, or the ablest gamester, or the finest amusement in your neighbourhood, he has perhaps much to say, and can protract his idle gossip with endless volubility; but what is the nature of his discourse on man, in his past, his present, and his future interests—on the conduct essential to his well-being in every step of his career, and through the immeasurable sweep of his duration? Here the prattle of infancy is wisdom itself, compared with his idle conjectures and delusive dreams. Sunk into such an abyss of folly, shall the scorn of a creature that only needs your compassion alarm your sensibility, pervert your judgment, and ruin your soul? Rather, my dear friend, pity his weakness, than allow him to triumph over yours.

And do not imagine your exposure to this species of persecution is any thing new; for in what age or country of the globe has not a conscientious obedience to the divine law excited the amazement, and awakened the scorn, and provoked the ridicule, of a besotted, unfeeling, and unprincipled throng? Did not the world laugh when Noah built his ark, to escape the threatened—yet still to their unbelieving minds the impossible, and

therefore unanticipated deluge?—Was there no scorning, think you, at the conduct of Abraham, when it became known that he had gone out with an intention to sacrifice his son? Were not the Israelites regarded by all the surrounding nations with unbounded contempt, because they trusted in the arm of an invisible God? What insolent ridicule every where assailed the meek and lowly Jesus, while he went about doing good! How often were the apostles made a gazing stock, and a butt of scorn to impious men! What a variety of odious epithets, absurd stories, gross misrepresentations, bitter sarcasms, and infamous and cruel jests were heaped on the early believers! If, indeed, ridicule were sure of success, in deterring the followers of the Lamb from their noblest purposes, what plan of benevolence could have been executed, what soul could be saved? Those bright examples to whom we have just alluded, encompass you as a cloud of witnesses, to afford you encouragement and support. Think how *they* acted in the darkest times, what plans of benevolence they formed, what noble enterprises they conducted, amidst the laughter of folly and the sly sneer of the scorner; and in despite of all, what astonishing success crowned their exertions!

Poor; indeed, and of no sterling value is that religion, which will not bear the test of ridicule. There can surely be but little depth of conviction, little hatred of sin, little ardor of affection to Christ, in a heart so easily overcome. But genuine piety, my friend, is of finer and stronger mould. She is proof against the keen edge of satire; the arrows of an impious wit fall pointless from her impenetrable shield. She has tasted that the Lord is gracious, has drunk of the water of life, and her desire will

never be satisfied, her thirst never quenched, but by continual supplies from that Pierian spring. Her eyes are opened, she has beheld at once her danger and her security, her bane and her antidote, her enemies and her friends; and having fled for refuge to lay hold on the hope set before her, she is defended, supported, and comforted with strong and abundant consolation by the two immutable things, the oath and promise of her God. She is then above the reach of ridicule. It may smile or it may scowl, she sees it not. It may pass its idle jests, or fling abroad its malicious insinuations, or cry aloud its opprobrious terms, she hears them not. It may wing its darts, deep dipped in bitterest gall or deadliest poison, she feels them not. Covered with a canopy of divine love, and shielded by an everlasting bulwark (for the Rock of Ages, the name of the Lord, is her strong tower,) no weapon that is formed against her can prosper, and every tongue that rises against her in judgment she shall condemn. Behold, then, my friend, this heritage of the servants of the Lord, and if your religion correspond to this delineation, be not afraid.

You see, therefore, that the best defence against the weapons of your adversary, is to cultivate much personal religion. Let all your principles be sound, your views of truth be clear, your conduct uniformly consistent, and your graces of the purest stamp. Enter decidedly into the service of God, associate familiarly with his people, evince not the smallest degree of timidity or vacillation in the avowal of your faith, before either friends or foes. Such a procedure will command respect from many of those who now seem to treat you with scorn; and if it cannot win or conquer the satirist, it will at least nullify his efforts; it will

strip the laurel of victory from his boastful brow, and cast him into the shade. Ah! my dear friend, could you but fully realize the rich consolations of religion, or keep steadily in view your immediate vicinity to an invisible world, all would be well. The peace of God, which passeth all understanding, surrounding you as the walls of a citadel, would keep your heart and mind; nor would you ever be induced to barter away the joys of salvation by any dread of the frowns of man, or any desire to court his favour. Live near to Christ, that the love of Christ may exert over you all its constraining influence, and that you may adopt an apostle's declaration to those who bring against you the charge of madness or enthusiasm, "Whether we be beside ourselves it is to God, or whether we be sober, it is for your cause; for the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." Always rejoice in Christ; stand at the foot of his cross, and view in all their extent, variety, and infinite value, the benefits purchased by his blood, that you may be able, in spite of ridicule, in defiance of the whole world's contempt, again to unite with our apostle in the noble exclamation, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The near view of eternity is itself especially adapted to quell our alarm at the approach of this enemy. Would the perishing mariner hesitate to seize a plank, or grasp a rope, or avail himself of any other means to escape a watery grave, merely because he dreaded

he should provoke some satirist to smile at the horrid plight in which he arrived on shore? Would those who are alarmed at midnight, and find their dwelling-house on fire, rather choose to perish in the flames, than expose themselves in dishabille to the ridicule of the crowd? There are few so pitifully weak in earthly affairs, and how is it then that any act thus in things eternal? Had you but a vivid impression of the uncertainty of life, the certain and rapid approach of death, the preparation requisite for the enjoyment of celestial blessedness, and the gloom of that bottomless gulph into which the unprepared are hurled, would you be able to regard for one moment the opinion of unthinking mortals who stand careless on the brink of ruin, every instant ready to rush headlong themselves, and drag their adherents with them? In such a state, your most anxious inquiry would be, not how to shun the vile mockery of poor man, but how to escape the wrath to come; not how to stop the disgusting jeer of the gainsayer; but how to satisfy an accusing conscience, and answer the demands of a violated law. If these questions had been solemnly determined by the voice of sacred truth, and your mind brought to repose with devout complacency on the bosom of your Saviour, then the light of heaven would beam upon you with so much felicity, that you would regard with merited contempt the paltry pleasures to which the gay allure you, and the songs of heavenly choristers would sound so sweetly in your ears, that other accents, whether of rage or scorn, would fail to attract your notice. Look, then, into eternity, and, above all, anticipate a judgment day. See at the tribunal of the universal Judge, in what condition these haughty scoffers will be

placed. Will they lift up their heads with joy, or be covered with confusion, and filled with dismay? If they have mocked his people upon earth, will not He laugh at their calamity, and mock when their fear cometh? If they despise and reject Him now, will they not then wonder at their folly, and perish amid the agonies of despair? Would you like, my friend, to be placed in their situation at the last day? Go, then, if you will; associate with them now, share in their mirthful gaiety, join in the loud laugh they raise at the expence of the saints, but remember that you must also share with them in their final doom. Not so the humble and persevering followers of Jesus, whom they now regard with so much contempt. No! ye genuine disciples of the cross, ye shall not always be a despised few. Your Lord shall indeed "come to recompense tribulation to them that trouble you, but unto you that are troubled, rest" from the variety of your sufferings and sorrows. He will come to give you honour for all your indignities, and glory for all your shame; to wipe every tear from your eyes, to scatter every cloud of darkness, to dissipate every fear—to say, in one word, "Well done, good and faithful servants, enter into the joy of your Lord." Thus, my friend, may you be welcomed; thus may you terminate your career; deterred from the path of duty neither by the scowl of insolence, nor by the sneer of contempt, may you continue faithful unto death; may you be owned, and honoured, and crowned, in that day when your blessed Master comes to be admired in his saints, and glorified in them who believe. So most earnestly prays

Your ever affectionate
and faithful Friend,
A. H.

ON PSALMODY.

To the Editor of the Baptist Magazine.

SIR,

SEVERAL interesting Papers having appeared at different times in your excellent Magazine, complaining of the manner in which psalmody, as a branch of public worship, is attended to in many of our churches, will you permit me to offer a few remarks on this subject, which, if properly regarded, would, I have no doubt, produce that improvement in this part of divine worship which is so very desirable, and so justly and loudly called for.

1. It should ever be kept in view, that singing the praises of God is the highest act of worship which the church can perform, either in her militant state here below, or in her triumphant state in the world of glory. Confession becomes us, as sinners before God; supplication no less so, as the children of want; hearing and receiving instruction, as ignorant and needing information; but it is as the *redeemed*, the redeemed of the Lord, as ransomed by the blood of the Saviour, as restored to the image and favour of God, as heirs of immortal glory, that Christians sing psalms unto him, and talk of all his wondrous works. "They will abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." Praise is comely for the upright, and God, even our God, has said, "Whoso offereth praise glorifieth me." Yet, delightful and interesting as is this heavenly exercise, when properly performed, there is no part of divine worship more likely to suffer injury from human depravity, and mistaken views of its nature. Indeed, most of the errors that have crept into the worshipping assemblies of his saints, have arisen from incorrect views of the character of the great God, and of the

kind of worship which alone can be acceptable to him.

2. That to guard the purity, and maintain the design of every part of divine worship, is a duty highly incumbent on all the members of a Christian church. They have the power of preventing every unhal- lowed innovation into the sanctuary of God, and they should beware of giving sanction to any unscriptural performance in the public worship of Jehovah.

The New Testament contains the will of Jesus Christ, and affords every necessary instruction upon this important and interesting subject. This is the grand rule by which actions are weighed, and the law by which the members of a Christian church are bound to regulate every branch of public worship. It is only in proportion as the various branches of public worship accord with the directions and spirit of the New Testament, that they can be acceptable to Him who searcheth the heart and trieth the reins of the children of men, and who will give unto every man according to his works.

In Col. iii. 16. it is written, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord;" on which the following remarks are offered:

1. This is a direction given by Paul to the church at Colosse, as a *body*, and it reminds us that singing, as a part of public worship, should be *congregational*, and *not confined to a choir*. Singing is as much the duty of *all* who meet to worship God, as it is the duty of any one of them. In a well-regulated church, when the psalm or hymn has been distinctly announced, and audibly read to the congregation, by the minister,

or by some suitable person appointed for that purpose, the tune, appropriate to the words about to be sung, should also be announced, when the whole congregation should rise from their seats, prepared to join in this delightful, this animating part of public worship. Some one, or more, (a choir, if you please,) having an ear for sacred music, and a heart to make melody unto the Lord, taking the lead, should be placed not as far out of the reach of the congregation as possible, as if purposely to prevent their joining in a duty so obvious, but in a more eligible place, in the midst of the congregation, as their object is not so *much to be heard of men, as to lead*, and assist them in raising a song of praise to the infinite Jehovah.

Singing should be *scriptural*, calculated to impart instruction and admonition; "teaching and admonishing one another." No composition should be admitted into the worship of God, but such as strictly accords with the analogy of faith, and things whereby one may edify another;—such compositions as Paul denominates psalms, hymns, and spiritual songs—all of which are purely scriptural: and no other compositions can be admitted in that church, whose members aim to sing with the heart, and with the understanding also.

Singing should be *spiritual*; singing with grace in the heart, the only kind of worship that can be acceptable to Him who searcheth the reins and the heart: for the hour is come, when the true worshippers of God worship him in *spirit and in truth*. This also marks the absurdity and impiety of *confining* this part of divine worship to a choir of singers, many of whom are selected for no other reason than their having a good voice, or a musical ear, whilst

grace in the heart, which is absolutely necessary to make melody to the Lord, is overlooked, as a matter of comparative indifference. The members of churches should look well to this growing evil, lest they have to complain of being robbed of the opportunity of joining in a part of divine worship which should engage the heart, the love, the affections of all who wish to worship God in spirit and in truth. When singing is confined to a choir, a kind of unhallowed monopoly is established; a light and trifling spirit is often engendered, and very frequently a mere worldly performance is exhibited, calculated, it is true, to gratify the worldly part of the congregation, but which is far, very far, from that kind of worship which is every where inculcated in the New Testament; and far, very far, from according with the disposition of those whose object it is to sing with grace in the heart, making "melody unto the Lord." But making "melody unto the Lord" is the main object ever to be kept in view by the humble and devout worshippers of God. The very style of sacred music adopted in public worship, should be simple, elevating, and harmonious; simple, that all may join; elevating, that the affections may be raised; harmonious, that concord and order may prevail. All that kind of music which is far more becoming a theatre, than a congregation of spiritual worshippers of the great God, should be discarded, as unbecoming the simplicity of their worship, and the spirituality of their devotion. Each tune should correspond with the composition to which it is set, and be familiar to the congregation. When a new tune is introduced, it should be done with caution, and sung very frequently, till all are acquainted with it, and can adopt it in their

devotional strains of thanksgiving to God.

Let these hints be attended to, and God will be exalted by those who worship at his footstool; his worship will be maintained in its spiritual simplicity; his people will be edified and delighted; and the great end of divine worship will be supported and maintained.

Yours very sincerely,

JOHANNES.

AN ORIGINAL LETTER FROM DR.
WATTS TO DR. DODDRIDGE.*

Newington, Nov. 3, 1737.

DEAR SIR,

I HAVE very little to offer against what you have said in your long and obliging letter. I have had no view at all in my remarks, but to render every thing you write more acceptable and useful; and I doubt not but this book, as you have framed your scheme, will be so.

As for what you speak of an abridgment, or abstract, whatever you design, I think it best for you to keep it silent and secret, lest many should think fit to wait for the abstract, and not subscribe now.

Dr. Guyse and I in our conversation agree, that neither of you should oppose the other, and I am glad to find so much friendliness on both sides, where your interests seem so divided. May that excellent spirit ever grow among Christians!

I suppose, ere this time, you have received my two books, published in one week, (viz.) the Narrative of New England, sent you by me and Dr. Guyse jointly; and my new edition of Mrs. Rowe's Devotional Exercises. I know nothing particular of the religious affairs of Georgia; or the Moravian churches, whose remains are gathered under Count Zinzendorf,

in Germany, who has lately taken religious orders, and is made superintendent of all those Christians. I have been told that an account of their conduct in life and in worship is admirable, in some parts of it; but Mr. Ziegenhagen, the minister of the German chapel royal, tells me, it would hardly be acceptable enough in England to encourage a translation of it from High Dutch.

May the good hand of God be with you in all your fatigues of body and mind, for the service of Christ and souls! And may your success be equal to your zeal and sincerity in these labours. Amen.

My salutations, as well as my endeavours to serve your interests are not wanting. May your house be happy, and every thing be easy and peaceful that attends you. But take one hint more of *carnal counsel*, (if it may be called so,) when you are desired to spare yourself, and to pare off all avocations and embarrassments, as far as possible. This counsel comes feelingly from a man who has suffered by labouring over much sometimes, and is still your ready servant, and affectionate brother,

I. WATTS.

P. S. I suppose you have heard that this day fortnight Mr. Jennings's new meeting-house was opened, and I preached a short sermon there. But God seems to have repressed the forward pleasure that he took in coming into it, by laying him aside by a fever, four or five days before that solemnity. He continues still under weakness.

Saturday, Nov. 5.

I have sent to know of Mr. Jennings's health, and find he is so far got up again, that he is gone to Islington, to drink the waters there, but under much indisposition. May God preserve his very valuable life, and yours.

I. W.

*To the Rev. Dr. Philip Doddridge,
in Northampton.*

* We are indebted to our friend Mr Mann, of Maze Pond, for the copy of this Letter.

POETRY.

SLAVERY.

A CRY FROM SOUTH AFRICA.

By James Montgomery.

AFRIC, from her remotest strand,
Lifts to high Heaven one fettered hand ;
And, to the utmost of her chain,
Stretches the other o'er the main ;
Then, kneeling midst ten thousand slaves,
Utters a cry across the waves,
Of power to reach to either pole,
And pierce, like conscience, thro' the soul ;
Though dreary, faint, and low the sound,
Like life-blood gurgling from a wound,
As if her heart, before it broke,
Had found a human tongue, and spoke.

“ Britain, not now I ask of thee
Freedom, the right of bond and free ;
Let Mammon hold, while Mammon can,
The bones and blood of living man ;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair ;
An end will come—it will not wait,
Bonds, yokes, and scourges, have their date ;
Slavery itself must pass away,
And be a tale of yesterday.
But now I urge a dearer claim,
And urge it in a mightier name ;
Hope of the world ! on thee I call,
By the great Father of us all,
By the Redeemer of our race,
And by the Spirit of all grace,
Turn not, oh ! turn not from my plea—
So help thee God, as thou help'st me !

“ Mine outcast children come to light
From darkness, and go down in night—
A night of more mysterious gloom
Than that which wrapt them in the womb :
—Oh ! that the womb had been the grave
Of every being born a slave !
Oh ! that the grave itself might close
The slave's unutterable woes !
But what beyond that gulf may be,
What portion in eternity,
For those who live to curse their breath,
And die without a hope in death,
I know not—and I dare not think ;
Yet while I shudder o'er the brink
Of that unfathomable deep,
Where wrath lies chain'd and judgments
sleep,
To thee, thou paradise of isles !
Where mercy in full glory smiles ;
Eden of lands ! o'er all the rest,
By blessing others, doubly blest,

To thee I lift my weeping eye,
Send me the Gospel, or I die ;
The word of Christ's salvation give,
That I may hear his voice and live.”

PSALM cxxxix. 17, 18.

How precious also are thy thoughts unto
me, O God ! How great is the sum of them !

If I should count them, they are more in
number than the sand : when I wake, I am
still with thee.

AUTHOR and Guardian of this mortal frame,
Accept the feeble tribute of my praise ;
All I can give I own thy right to claim,
And consecrate to thee my fleeting days.

When sable night her shadowy curtains
spread,
And solemn, death-like silence watched
around,
Thine arm protected my defenceless head,
And gave to balmy sleep the rest I found.

And when my sleepless eyes this couch with
tears
Bedew'd, and anxious thoughts perturb'd
my breast,
Thy promises reprov'd foreboding fears,
Thy voice did whisper peace, and bade
me rest.

How precious are thy thoughts of grace to-
wards me !

So great the sum, I cannot count them o'er ;
Innumerable ! less vain the attempt would be
To count the sands upon the sea-beat shore.

How trifling doth my highest homage seem,
How infinite thy love, to notice me !
The opening morn renews the hallow'd
theme ;

When I awake my thoughts are still with
thee.

Ah, when I sleep the chilling sleep of death,
Assure my soul of thy redeeming care ;
Resign'd, I'll softly yield my latest breath,
If He who died that I might live be there.

When from my clay-cold bed I must arise,
The solemn resurrection morn to see ;
O may I then, with rapturous surprise,
In immortality *awake with thee !*

SARISSA.

REVIEW.

Christian Loyalty ; an Address occasioned by the Demise of his late Majesty King George the Fourth, and the Accession of his present Majesty King William the Fourth : delivered at Keppel-street Chapel, on the Evening of his late Majesty's Funeral, July 15, 1830. By GEORGE PRITCHARD. Wightman.

God the Setter-up of Kings and the Remover of Kings ; a Discourse preached on occasion of the Demise of George the Fourth, at Trevor Chapel, on Lord's Day Evening, July 11, and again at Orange-street Chapel, on Thursday Evening, July 15, the Night of his Majesty's Interment. By JOHN MORRISON, Minister of Trevor Chapel. pp. 34. Westley.

A Sermon occasioned by the Death of his late Majesty George the Fourth, Sovereign of the United Kingdoms of Great Britain and Ireland, &c. Preached at St. Peter's, Thanet, on Lord's Day, July 18, 1830. By J. M. CRAMP. Price 1s. Wightman.

FEW events are more solemn than the decease of a monarch, but few events are sooner forgotten. Though he is known to millions, it is only by name ; and the circumstances which conduce to his pre-eminence, prevent in a great measure the operation of those sympathies and sensibilities, which find an appropriate sphere in humbler life. Pomp and ceremony preclude friendship, and he who exacts admiration must be satisfied without love. A throne may be honoured, but it cannot be shared. This is at least the ordinary state of things in society, and the mere *nominis umbra* will be sure to pass like other shadows from the memory and the heart. There are a few splendid exceptions to this remark, but scarcely any are of modern date. Besides, the setting glory of one monarch is so instantaneously succeeded by the rising glory of another, as to be almost at once obliterated from all places but the page of history. No consideration of this nature, however, ought to induce the ministers of religion to neglect the

opportunity of improving the death of a king, and endeavouring to impress upon the multitude those lessons of wisdom which it naturally suggests.

Mr. Pritchard's brief Address (too brief for our wishes) contains a judicious exposition of Romans xiii. 4. "He is the minister of God to thee for good."

"*He is the Minister of God.* Chosen by him—by him advanced to the throne—by him endowed with peculiar gifts—to him amenable. *To thee.* This relation is by hereditary succession—is one of mutual obligation—is exclusively civil and temporal. *For good.* Watching over the interests of the nation—avenging the country's wrongs—maintaining the laws—rewarding the efforts of the meritorious."

Our worthy friend, in the review of the late king's reign, reminds us of the peace in 1815, and our lengthened tranquillity ; the improved state of the laws ; the Test Act repeal in 1828, and the Catholic Relief Bill in 1829 ; the elevation of some evangelical clergymen to prelatial dignity ; the reduction of the public debt ; and his late majesty's munificent contributions to the distressed.

The benefit of "hereditary succession" is strongly and justly stated in page 11 :—

"In our distinguished country, this relation is obtained by hereditary succession ; which, while it secures us from the bribery, intrigue, anarchy, and confusion that, as long as human nature remains in its present corrupt condition, must ever accompany an elective monarchy, places upon the throne of England a prince, who, from instruction, interest, and association, is at least as likely to govern the nation constitutionally, hold the balance of justice with a firm and equal hand, and endeavour to promote the peace, prosperity, and happiness of all his subjects, as one who might eagerly grasp the crown amidst tumults, divisions, and animosities, which even a lengthened reign of energy and wisdom would, in all probability, be too short to tranquillize and heal."

The instructive discourse by Mr. Morrison, sets out by intimating the danger

we are in of neglecting to consider and acknowledge the hand of God in national events; and to assist us in avoiding it on the present occasion, he directs our attention to a series of important facts connected with the late reign, in which the overruling influence of divine Providence is very conspicuous. These statements are accompanied by various pious and judicious reflections, aptly introduced and forcibly expressed.—These pages also contain impressive references to some of the more prominent evils of our time, which, amidst innumerable mercies, we are justly called to deplore, and, by every Christian expedient, to denounce and resist.

Mr. Cramp's elaborate discourse, founded on Dan. ii. 21. "He removeth kings and setteth up kings," is highly interesting, and very appropriate to the solemn occasion. Having explained the general principles involved in the text, he proceeds to apply them to the event which occasioned the meeting. Here he takes a wide survey of the late reign, and presents us with a more minute specification of important particulars than we have seen in any other funeral sermon for George the Fourth. He gives us—"1. The general history of the nation; 2. The history of religion and religious liberty." He concludes by suggesting some practical reflections. We can make room for only one short extract.

"It was in the stillness of the early morning that the king of England awoke from disturbed sleep, probably little expecting that in so short a time he would cease to be a king. Those who waited at his couch were eager to anticipate his wants, and administer to his relief. Suddenly 'the wheel was broken at the cistern.' 'This is death!' the sufferer feebly exclaimed, and sunk away, and died." p. 33.

Mr. Cramp has added an Appendix in six articles, containing much valuable information.

the Interment, May 17, 1830, by ROBERT WINTER, D.D. pp. 67. Westley.

THE volume of divine Providence contains many a page of mysterious inscription. Their characters are correctly formed, and distinctly perceived, but their clear and satisfactory interpretation has eluded the most diligent research and the keenest penetration. The devoutly contemplative mind having pursued its silent musings on those events, (around which infinite wisdom for the present has thrown so impervious a veil,) until enriched with certain practical inferences of ordinary and extensive application, retires from the solemn and interesting survey, preferring a cheerful surrender of itself to the influence of the inspired counsel, "Be still, and know that I am God," to the rashness and impiety of irreverently saying unto him, "What dost thou?"

Dr. Winter's address and Mr. Fletcher's discourse, occasioned by the affecting removal of Mr. Orme, will, we doubt not, be read with great interest, not only on account of their intrinsic excellence, but also on account of the mournful occurrence by which they were induced, and to which their reference is so impressive and instructing. A brief sketch of the life of the lamented deceased will be found in the close of the latter, with an intimation that a more enlarged statement will probably be prepared. The three names we have just recorded, and especially the consideration that the *last* connects our reflections with one, whose active and energetic services in the church of Christ on earth, however important, are no longer available, entirely supersede any further recommendation, on our part, of this funeral service, or the insertion of any extracts, to excite in the minds of our respected readers a desire to peruse the whole.

Speaking of Mr. Orme's ministry, Mr. Fletcher says—

"There were no unhallowed partialities, nothing like exaggeration in his statements of doctrine, so as to cause one truth to displace another truth. Hence there was no

A Funeral Discourse on the Death of the Rev. William Orme, delivered at Camberwell on the Lord's Day, May 23, 1830. By JOS. FLETCHER, A. M. To which is prefixed the Address at

tendency to extremes, either on the subject of Christian privilege or Christian duty; all was 'fitly framed together.' This arose from his habit of going through extensive and connected portions of scripture in his morning discourses, and this practice he continued during the whole course of his ministry. Its advantages in the great work of pastoral instruction are incalculable. Never will churches be characterized as intelligent and well-informed, fortified against the seductions of error, and sincerely prepared for the reception of every truth, if there be not possessed by the pastor and the people, the love of faithful and continuous expositions of scripture." p. 46.

The Cabinet Cyclopædia; conducted by the Rev. Dionysius Lardner, LL.D. F.R.S. L. & E. &c. &c. &c. Price 6s. each Volume. Longman & Co. and John Taylor.

1. *The History of Maritime and Inland Discovery, Vol. I.*
2. *Domestic Economy, by Michael Donovan, Esq. Vol. I.*
3. *Eminent British Lawyers, by Henry Roscoe, Esq. Barrister at Law.*

THE *Cabinet Cyclopædia*, under the able superintendence of Dr. Lardner, has already gained so large a share of public approbation, that it is utterly superfluous in us to recommend it.

When a man of high literary accomplishments and celebrity writes on a subject, in itself always interesting, and which it is well known he has long and deeply meditated, it may be expected that he will do justice to his theme, and have many readers to appreciate and reward his merit. Dr. Lardner's plan is well adapted to secure this end, by his careful selection of writers who have been thus previously qualified to treat on the topics he assigns them.

We may have other opportunities of giving an opinion on the progress of this admirable work; at present, we must content ourselves with a brief notice of the volumes before us, a short extract or two from which cannot fail to engage the attention of our readers.

The first of these volumes "carries the eye of the inquirer continually abroad, to survey the nations of the earth, to mark

the knowledge they obtain of one another, and the extent of their mutual acquaintance." The following is the account of the discovery of the mariner's compass.

"During the struggle for naval superiority between the principal states of Italy, the art of ship-building was considerably advanced, and the improvements that were first started in the Adriatic, were speedily conveyed to the remotest shores of western Europe.

"In a country like Italy, where the avocations of trade were pursued even by the nobility, and where the arts of navigation were held in the highest esteem, it is natural to expect that those contrivances which assist the mariner in his path, should have been first invented or brought to practical perfection. Among the remarkable events of this period of improvement, must be reckoned the discovery of the mariner's compass, which is generally supposed to have been made about the year 1302, by one Flavio Gioja, a native of Amalfi, a place of some commercial importance in the territory of Naples. The particulars of Gioja's life, or the circumstances which led to and attended on his discovery, are not disclosed to us by the meagre and imperfect historians of those times. That Gioja possessed conspicuous merit, is evident from the circumstance that his name has been preserved as the author of an instrument, which at that time held but a comparatively humble rank in the list of useful inventions; but he cannot, with strict accuracy, be styled the discoverer of the mariner's compass, which was known, more or less completely, at least a century before.

"That wonderful property of the magnet, by which it attracts iron, did not escape the observation of the earliest philosophers of Greece; some of whom, unable to explain from mechanical influence this inscrutable mystery of nature, ventured to conclude that the magnet has a soul, a hypothesis evidently resting on the belief that a spiritual being alone can operate at a distance, and without the necessity of contact. The polarity of the magnet, or its property of pointing, when freely suspended, towards the poles of the earth, was not known or taken advantage of by the ancients."

In the volume on *Domestic Economy*, are given us the processes of brewing, distilling, wine-making, baking, &c. as the result of "actual inspection, and after a comparison of the practices adopted at various establishments;" "no means," we are informed, having been "spared to procure access to those of

which the produce evinced the superiority." Diligence appears to have been employed in collecting information from the best practical sources, and discretion in the selection and application of the knowledge thus acquired. The volume contains a clear and condensed account of several subjects of domestic interest. Those of our readers who have a predilection for home-brewed beer, will see by the following passage at how small a cost they may possess themselves of this wholesome beverage.

"And I can speak from experience, that better ale than can readily be purchased, may be brewed with an apparatus, the first cost of which would not exceed one or two pounds. To describe a cheap apparatus for domestic brewing, which will nevertheless afford excellent keeping ale, or table beer, will not be the least useful object of this treatise."

That Mr. Roscoe has written a book replete with instruction and entertainment, every one will believe who looks at the names which he has given us in the following

BIOGRAPHICAL TABLE.

	Born.	Died.	
Sir Edward Coke.....	1550	1634	Lord Chief Justice.
John Selden.....	1584	1654	
Sir Matthew Hale	1609	1676	Lord Chief Justice.
Lord Guilford	1640	1685	Lord Keeper.
Lord Jeffries	1648	1689	Lord Chancellor.
Lord Somers	1650	1716	Lord Chancellor.
Lord Mansfield	1704	1776	Lord Chief Justice.
Sir J. E. Wilmot.....	1709	1792	Chief Justice Common Pleas.
Sir W. Blackstone	1723	1780	Lord Chief Justice.
Lord Ashburton	1731	1783	Solicitor General.
Lord Thurlow	1736	1806	Lord Chancellor.
Sir W. Jones	1746	1794	Chief Judge in India.
Lord Erskine	1750	1823	Lord Chancellor.
Sir Samuel Romilly.....	1757	1818	Solicitor General.

Principles of Dissent. By THOMAS SCALES. Price 2s. 6d. Holdsworth and Ball.

Church Establishments Considered, in a Series of Letters to a Covenanter. By WM. M'GAVIN, Esq. Author of *The Protestant, &c.* Price 2s. Glasgow: Blackie and Co.

WE have classed these two publications together, because they relate to the same general subject: a subject which has increased, is increasing, and will increase, in its beneficial influence on the public mind in Great Britain. Both are excellent; and we heartily wish they may find their way into the hands of all those who are prepared to make the best use of them.

Mr. M'Gavin's little work is more particularly calculated for the meridian of Scotland, but the great principles which pervade it are of equal importance in the south. He writes with great freedom and force on a theme which he has deeply studied. "To get Christian churches moulded into a national form,

and to embrace whole kingdoms, was the master-piece of the devil's policy. Having effected this, all the rest of what you and I agree to be antichristian, followed as a thing of course." p. 10.

The concluding sentences of these Letters has surprised us:—

"But the toleration act did not extend to Scotland. Dissenters here, at this day, [Independents, we suppose he means,] have no legal existence but under the wings of Episcopalians, who in the reign of Queen Anne obtained an act, permitting their form of worship. All the rest of us live by mere sufferance, and how long we shall be suffered to live, is what neither you nor I can tell."

We feel that our best thanks are due to Mr. Scales, for each of his five chapters. He boldly appeals to the law and to the testimony, and thus, according to Saint Hierome, as cited by Bishop Jewell in p. 48, "All those things which, without the testimony of the Scriptures, are holden as delivered from the apostles, be thoroughly smitten down by the sword of God's word."

Mr. Scales has wisely adopted the argument *ex concessis*.

"I am much more anxious here to corroborate and support the principles of non-conformity, by the aid of those who rank as the defenders, and are justly admired as the ornaments of the English church, than by multiplying quotations from writers on our own side of the question; and it will be allowed by every impartial person who is conversant with their works, that the best and most successful advocates of the church, in fighting the battles of the Reformation, have fought our battle beforehand, and very triumphantly vindicated our cause, so as to leave us scarcely any thing more to do than to gather and wear their laurels, while we rest secure and unburt behind their entrenchments." p. 47.

Is Mr. Scales aware, that if he suffers himself to be led by those principles which he has so luminously explained, and so manfully defended, he will be landed soon in the regions of Anabaptism? Some of our readers will certainly wish him to peruse Mr. Booth's *Pædobaptism Examined*, or, what may be regarded as an epitome of that celebrated work, Mr. Dore's two elegant Sermons on Baptism, with a preface and notes by Dr. Newman, both lately reprinted by Mr. Palmer, of Paternoster Row.

The Truths of Religion. By JAMES DOUGLAS, Esq. Price 8s. Longman and Co.

THE author of this work is already advantageously known by his former publications. In learning, genius, and taste; in elevation and comprehension of mind; in richness and beauty of style, he unquestionably holds an eminent place. Above all, we have observed throughout an evangelical savour and fervour, which will be most gratifying to those who believe and feel that Christ is all in all.

This work embraces a wide range of topics, including the most important heads of a body of divinity, as the reader will perceive from the eight parts into which the whole is divided. Part I. The Evidences of Religion. II. Genius of the Scriptures. III. Fall of Man. IV. The Divinity of Christ. V. The Atonement. VI. Justification. VII. Sanctification. VIII. Heaven.

We can assure the reader that he will not find a mere skeleton of dry bones; all is life, vigour, and beauty.

There are so many delightful passages, equally interesting, that we know not which to select for a specimen: the whole book is worthy of the closest attention.

We have great pleasure in adding, that the author has it in contemplation to publish a counterpart to this volume, "to notice and classify, in the briefest manner, all the errors regarding religion." In this work, he promises to point out at some length Hume's fallacy, in his celebrated Essay on Miracles. He has also intimated his intention to give us hereafter, a "Sketch of the Philosophy of the Mind." pp. 334, 339.

The Scriptures Fulfilled, or the Bible the Word of God: in Seven Lectures on the Fulfilment of Scripture Prophecies, especially those whose Fulfilment may be seen in the present Day. Delivered at Mansfield. By ROBERT WEAVER. Price 5s. Holdsworth and Ball; Wightman.

THIS modest, unpretending volume, written in a plain, popular style, we could wish to be in the hands of all who are exposed, especially in our manufactories, to the insidious arts of those who are spreading the poison of infidelity. It will contribute much to confirm the faith of many a humble believer. The subjects are—Abraham and his descendants in the line of Isaac and Jacob; the Arabs, the descendants of Ishmael; the Edomites, the descendants of Esau; Philistia, Tyre, Nineveh, and Babylon; our Lord and Saviour, Jesus Christ; the destruction of Jerusalem; God's justifying and blessing the heathen."

We are glad to observe that Mr. Weaver has judiciously availed himself of the labours of the most modern and respectable travellers. He will excuse our remarking on the note in p. 169, that a *senatus consultum* among the Romans was an act, ordinance, decree, or order, and amounted to much more than advice.

NEW PUBLICATIONS.

1. *Eldred of Erin*. By Charles Doyne Sillery. pp. 97. Price 5s. Constable and Co. Edinburgh; Hurst, Chance, and Co. London.

We have read this poem, and though there are many passages which appear to us to possess considerable poetical merit, the general strain of sentiment and feeling which pervades the work is not that which we can wholly approve.

The poem is divided into two books; the measure of the verse is written professedly in imitation of Spenser, Beattie, &c. How closely the author has followed these masters of English poetry, we must leave to the opinion and judgment of those who are more deeply skilled in the learning of the Muses than we assume to be. The author professes himself an enthusiastic admirer of Lord Byron, and eulogizes his genius and memory in no measured terms; but for ourselves, whilst we should deem it a proof of woeful blindness or melancholy bigotry, to deny him the fame which exalted genius justly claims, when we have witnessed a prostration of that genius which every purified and enlightened mind must deplore, we should not feel ourselves justified in joining with the author in his unqualified tribute of praise.

2. *Memoirs of Shelomith Blake, late of Hemel Hempsted, Herts, with an Appendix*. By Thomas Hopley. pp. 91. Price 1s. Simpkin.

This certainly appears to have been an extraordinary instance of ardent piety. The holy flame seems to have been enkindled from the divine altar, and to have burned with a vigour seldom witnessed. It evidently aimed at converting every thing to which it approached into its own element, and every such accession seems to have communicated additional strength and brilliancy to the original fire. It soon, however, consumed the fragile vessel in which it was partially concealed and confined; but having triumphed over that obstruction, it burns and shines in its native atmosphere, amidst kindred elements, with an unquenchable ardour and an everlasting splendour. While we hope our readers, especially the youthful, will peruse these memoirs, and, for themselves and others, "covet earnestly the best gifts," we seriously request them to beware of hastily concluding that they are destitute of a renewed heart, because the evidence of their piety is less palpable

than in a case which is confessedly of rare occurrence; and which, without becoming attention to various circumstances, could not even be recommended to universal imitation.

3. *Agatha and Eveline; or Traits of Character, designed for the Instruction of Young Ladies*. By Eliza Vincent Hinton. pp. 142. Price 2s. Longman and Co.

We are not quite sure that "the instruction of young ladies" will be much promoted by reading publications of this description; at any rate, we would earnestly recommend that they should be somewhat abstemious in pursuing such a course of instruction. Perhaps, in sentiment, contrivance, and composition, the work in question is not much below productions of this kind in general; but the supply of such articles, we are apprehensive, is becoming too abundant, and may occasion an injurious expenditure of time, if not an undesirable state of feeling.

4. *The Great Mystery of Godliness Incontrovertible; or Sir Isaac Newton and the Socinians foiled in the attempt to prove a Corruption in the Text 1 Tim. iii. 16*. By C. Henderson, Professor of Divinity and the Oriental Languages at Highbury College. 8vo. 3s. 6d.

5. *The Moral Muse; comprising Education and Manners, Virtues and the Passions, Human Life, Nature and Time, Religion, &c. A Present for Young Ladies*. By Emma Price. 12mo.

6. *Recognition of the World to Come; or Christian Friendship on Earth perpetuated in Heaven*. By C. R. Muston, A.M. 12mo. 6s. 6d.

7. *Eight Discourses to Youth, with a Memoir of the Author's Eldest Son*. By John Humphrys, LL.D. 8vo. 3s. 6d.

8. *The Burial of the Righteous; a Sermon on occasion of the Death of the Rev. Wm. Roby, preached at Providence Chapel, Rochdale*. By John Ely. 8vo. 1s.

9. *The Book of the Priesthood, an Argument, in three Parts. Part I. The Christian Ministry not a Priesthood.—II. Christ the only, but all-sufficient Priest of the Christian Church.—III. The Levitical terms employed in the New Testament which do not apply exclusively to Christ, belong equally to all true Christians*. By Thomas Stratten. 8vo. 8s.

OBITUARY.

MRS. MARTHA THOMAS.

THE following lines are intended to perpetuate the memory of the late valuable and pious wife of the Rev. J. H. Thomas, Baptist minister at Moleston, Pembrokeshire. She sprang from a family of the name of Cozens, living at Green Hill, between Narberth and Haverfordwest. She was born August 1, 1790.

Her education, &c. had prepossessed her mind in favour of the episcopal form of worship, and until some time after her marriage she was both a stranger and an enemy to dissent. As a proof of her traditional zeal, when the first child was born, she stated to her husband that she intended to take her offspring to church to be *christened*: when he, with his usual self-possession, replied, that she must not do so, that the child was his as well as hers, and he would not allow it. She then declined, but persisted to be churched herself, and fulfilled that ceremony, though afterwards it became a source of great trouble to her, and she frequently said, "My dear, I knew no better."

Being, however, introduced into the family at Waterhomes, where the Gospel was preached, ministers visited, and many religious advantages were enjoyed, she certainly became acquainted with the doctrines and ordinances of the New Testament in theory, but her mind was unaffected with their excellences, until she heard a sermon preached by the Rev. J. Hinton, now of Reading, at a monthly meeting at Narberth, from these words—"This is the true God, and eternal life;" and witnessed the baptizing of eleven persons by the same minister, at Haverfordwest, soon after. These means were blessed to carry home the arrows of conviction to her heart. Her husband soon observed that a change had taken place in her mind, by her frequent recourse to pri-

vate prayer. The Rev. W. Evans, now of Aberystwyth, being one evening at the house, was requested to speak to her, which he very readily did, and was well satisfied with the account she gave of herself, and her total reliance on the merits of Jesus Christ. Her entire submission to his authority, and her consistent conduct until death, proved her to be a new creature. On the 15th of February, 1818, her beloved husband had the happiness to baptize her, with several others, at Moleston, where she became a member, and continued a bright ornament to religion until she left the church militant on earth, for the church triumphant in heaven.

As a wife, Mrs. Thomas was most amiable, affectionate, and kind: meek and peaceable in her disposition. It is believed that few ever exceeded her, especially as a minister's wife, whose constant study was to make his way clear and easy, and who was never better pleased than when Mr. T., and others of his and her friends, were engaged in the work of the dear Redeemer. There are many living witnesses of the respect and affection she always manifested to them, on account of the work in which they were engaged.

As a mother, it may be said that she was qualified above many to manage a family; and a large family she had of late, not less than sixteen under her care, nine of whom were her own children, the eldest not fourteen years of age, and the youngest not eight months. For this department she was fitted, by her lively and keen turn of mind, and her early acquaintance with the commercial world. She knew how to make the most of every thing, and her attention to her family made her to be Martha-like, careful about many things, but not to the neglect of the one thing needful. As a Christian, Mrs. T. was rather timid, but her life was both con-

sistent and exemplary ; always afraid to boast, but never to hope. Her attachment to the duties of religion was evident to all who knew her ; her place in the church was seldom vacant, especially on the Lord's day, though she had for the first seven years of her membership, about six miles to travel, and that through a very difficult road ; and the last five years about four miles ; and considering her large young family, she was often seen enjoying her privilege in the house of God, when many of her brethren scarcely expected to see her there. She was not a careless hearer, but always laboured to retain and practise what she heard. Often did her soul seem to feast upon the truths delivered, and she would frequently say to Mr. T. on Lord's day evenings, " My dear, it was like old times at Moles-ton to-day ;"—referring to the prosperity which she had seen and felt at her first setting out in religion, when many were added to the church. But there was not any duty to which she paid more regard than that of secret prayer : this was not only considered by her as her duty, but esteemed as a high privilege ; it was a work she commenced before she professed the Saviour publicly, and followed it to the end. Many times has God witnessed her and her beloved husband bowing together before the mercy-seat in secret. Sometimes she would remind and correct him, should he seem to be leaving the room before acknowledging the care and goodness of the Almighty, by saying, " My dear, you have forgotten one thing." She was also anxious to be thought upon before God in secret. She has been observed, with tears, to say to her husband, " Do you pray for me ?" Family duty was not overlooked, for when Mr. T. has been from home, which he often was years past, she has been known to call the family together, to read and pray with them. May the wives of all the ministers of Christ imitate her in this !

Mrs. T.'s health seemed to decline for more than twelve months previously to her death, but not in such a manner as to cause alarming apprehensions until about

three months before her dissolution, when it became evident, especially to her husband, from different symptoms, confirmed by the opinion of several medical gentlemen, that her disorder was a consumption. But she was not confined to her bed, nor even to the house for more than a fortnight before her death. On Christmas day Mr. T. attended a public meeting at Pembroke Dock, and returned home in the evening at a late hour, and found her nearly the same as when he left her in the morning, except a little weaker. In consequence of the fatigue of the day, her husband slept heavily until three o'clock on Saturday morning, when she awoke him, and requested a little medicine, which was given her, she afterwards slept until about six o'clock, when she took a little refreshment, and seemed to rest rather comfortably till about eight when finding herself very thirsty, she got up and had something to drink. Her husband observing some alteration in her, and fearing that a change was soon to take place, was, as may be expected, weeping. When she observed this, she said, " My dear, if you only knew how you hurt my feelings to see you, I am sure you would not weep ;" when he replied, " I cannot help it : I fear that you are not to be long with me." To which she said, " I don't know ; it may be death." Her husband asked her if she was afraid to die. She answered, " No, I cannot say that I am afraid to die, and yet I am not without my fears, &c. I feel myself very imperfect, and a great sinner ; but I hope that the interest which I have in the Lord Jesus will hold out." Her husband said, " I hope you do love the Lord Jesus." The answer was, " I hope I do." He then said, " Be it as it may with you, you have bowed hundreds of times before him." Her answer was, " Yes, I have been trying to pray, yes, many times before I had the power to confess him publicly." He proceeded to ask her if she had any thing to say to him respecting the children, who were likely to be left without a mother ; to which she replied, " They are your children as well as mine, and you are

wiser than I to know what to do with them." In the course of the afternoon, when sitting up in bed, she articulated suddenly, "Lord Jesus, have mercy upon me!" She was asked if she felt much worse. She said, "I fear it is death." Mr. T. said, "If not now, it will be;" and asked if she had any certainty or assurance of her interest in Jesus Christ. Her answer was, "No, but my confidence is in the Saviour, and I believe that I am not to be lost." When her husband spoke to her respecting the union between the soul and body, between him and her, and between the believer and Christ, that death would dissolve all but the last, he expressed the grief he felt at the thought of parting with her, but said it was his hope that the Lord would not allow her to be a great sufferer under the hand of death; she with an affectionate embrace replied, "My dear, you must not mourn after me; if we are the children of God the parting will not be for long, and then what a glorious meeting it will be, to part no more." Mr. T. asked her if she felt her affections weaned from this world? She said, "I think they are in a measure, though the tie is great, yet I think I can part with all to be with Christ, which is far better." About seven o'clock in the evening she had a fit, when it was thought that she was gone; but she revived a little, for a short time, when Mr. T. himself bid her farewell, and called the children to do the same, which they did, one after the other, according to their different ages, and remained for some time around her bed, together with the servants, in tears. This perhaps was a scene as painful to the feelings as any of the kind ever witnessed. She desired that they would not weep, for she was better, and wished to have rest to sleep, and said to her husband, "perhaps the sleep of death." About nine o'clock she had another fit, after which she said very little, except at intervals, "Lord Jesus, have mercy upon me—receive my spirit—come

quickly!" and last of all, with much difficulty, said, "Blessed be God!" which Mr. T. repeated after her. About ten o'clock she had another fit, and continued in that dying state, as far as could be judged, insensible to all earthly objects. Her groans for a time were exceedingly piercing, and her pain seemed very great, until eight o'clock on Lord's day morning, when her soul was released, to enjoy a better sabbath with her brethren and Saviour in heaven, than that she enjoyed with her brethren at Moleston that day three weeks, which was the last time she had the privilege with her friends upon earth to commemorate the death of her dear Redeemer. Thus lived and died an affectionate wife, a tender mother, and a sincere Christian.

On the day of her funeral a very large company assembled, which was considered by many a token of the respect in which she was held when alive, and it might be said, that a more mournful funeral has seldom, if ever, been witnessed. At the door, at Redstone, her old and esteemed friend, the Rev. Isaac John, delivered a short and suitable address, and prayed; afterwards we proceeded, with many sighs and tears, to Moleston, where she lies interred. In the meeting house, the Rev. G. D'Evereaux, of Pembroke Dock, read and prayed; the Rev. S. Evans, of Milford, preached from John xvi. 33; and the Rev. D. Phillips, of Peniel, closed the service by prayer. The discourse delivered by Mr. Evans was well adapted for the occasion, and tended to move the feelings in an unusual manner; but those who might be expected to feel most, were constrained to say, that it was a time of refreshing from the presence of the Lord.

May the Lord support and comfort her beloved and bereaved husband and children under this afflictive dispensation of his providence!

The youngest child died the day month after his mother, viz. January 27, 1830.

INTELLIGENCE, &c.

FOREIGN.

AMERICA.

Extracts from the American Almanac for 1830, as reviewed in the Mechanic's Magazine for Saturday, April 10, 1830.

Population of the United States.

The entire population in 1820 was nearly ten millions; in 1810 it was only seven and a quarter millions: it is now, therefore, probably about fourteen millions, taking the same rate of increase. One sad blot in this fair picture, our American friends must not wonder if we grieve over. In 1799, of every thousand, 177 were slaves. There has been a gradual, but very slow diminution of this lamentable ratio, for in 1820, there still remained 159 slaves in every thousand! O, spirit of freedom and benevolence, arouse thy dormant energies, and remove this foul disgrace!

Religious Denominations.

The principal persuasions, each of which assembles for worship, and propagates its tenets unmolested, amounts to about 22; the entire number of churches of these several persuasions is full 19,000; of which are specified as Baptist churches, 4,400; Methodists, about 1600; Presbyterians, 1946; Congregationalists, 1050; Episcopal Church—bishops 13, clergy 507.

It would seem, then, that though there is no predominant established religion in the United States, religion itself, so far from being neglected, as some have apprehended, receives a greater proportionate share of attention than in any country of Europe. In England and Wales, with a larger population than the American States, we have about 11,000 established churches, and from 5000 to 6000 belonging to the different classes of dissenters.

Education.

But a still more gratifying feature in the picture of America, is that which relates to education. There are 43 colleges, in 33 of which, in 1828, there were 652 graduates, and 2,809 undergraduates. The volumes in 30 college libraries, amounted to 128,118, besides which, there were in 25 students' libraries 66,730. In addition to these, there are 20 theological seminaries, their libraries containing about 40,000 volumes. The Andover, Princeton, and Gettysburg libraries, have each 6000 volumes. Besides these,

the number of incorporated academies, for the preparation of youth in the genteeler classes for college, is very great, and each has a liberal grant of land for its support; and, throughout the States, provision is made for the *education of all*, by the establishment of what are called "common schools."

In Rhode Island, with a population of about 84,000, there are more than 650 schools; that is, about one school to each 60 children that can need instruction.

But the most extraordinary results, with regard to means of education, are supplied by the State of New York. There are five colleges, besides medical schools of the highest respectability; the number of students in these colleges exceeds 800. The incorporated academies were 36 in 1823; they now amount to 40, and the number of pupils is about 3,000. On the "common school system," the number of children was in 1829, 468,205: some children being admitted before they were five years of age, and a few retained for two or three months after they had attained the age of 15. It seems probable, therefore, that very nearly if not all the children between five and fifteen, are under instruction. The average annual expence for each scholar is *less than half a dollar!* What must we in Britain, who boast of our superior intelligence, and of our rich, varied, growing, and ample provision for instruction of every kind, say and feel on reading such a statement as this?

DOMESTIC.

Recent Death.

DIED, on Tuesday, the 17th of August, at Wootton-under-Edge, Gloucestershire, in the 84th year of her age, Mary, the wife of the Rev. Rowland Hill, A.M. of that place, and of Surrey Chapel, London.

Died, on Monday morning, the 23d of August, at Edgbaston, near Birmingham, in the 74th year of her age, Sarah, the wife of Mr. Thomas King, senior deacon of the church in Cannon-street. The illness of Mrs. K. had been of long duration, and occasionally, at least, she was the subject of much depression of spirit, but her last moments were so truly peaceful, that it may indeed be said, "She fell asleep in Jesus."

ADDRESSES TO THE THRONE.

On Wednesday, July 28th, a little before two o'clock, the King, in an Admiral's uniform, ascended the Throne, for the purpose of receiving the address from the Protestant Dissenting Ministers of the three denominations residing in and about the cities of London and Westminster. Several of the Cabinet Ministers were in the room, which was lined by the Gentlemen Pensioners, headed by Viscount Hereford, their Captain, and Sir George Pocock, the Standard Bearer. The deputation were introduced by Messrs. Mash, Martins, and Hatton, Gentlemen Ushers.

Mr. Aspland read and presented the addresses, and received the answers. He presented Dr. Rees as Secretary to the body, and Dr. Rees presented the various members of the body, ninety-five in number. The reception of the ministers by their Majesties was most gracious. All had the honour of kissing the King's hand, and about twenty of the senior ministers had the honour of kissing the Queen's hand. Between the two ceremonies, the King made a short speech to the Dissenting Ministers, avowing his determination to maintain the liberty of all persuasions of his people.

ADDRESS OF THE LONDON DISSENTING MINISTERS TO THE KING.

(Taken from the *London Gazette*.)

St. James's Palace, July 28, 1830.

"This day a deputation from the Protestant Dissenting Ministers in and about the cities of London and Westminster, waited upon His Majesty to present to His Majesty the following Address, which (being on the occasion of His Majesty's accession) His Majesty was graciously pleased to receive on the Throne.

To the King's Most Excellent Majesty.

Most Gracious Sovereign,

"We your Majesty's loyal and dutiful subjects, the Protestant Dissenting Ministers in and about the cities of London and Westminster, humbly approach your Royal presence, to express our sincere condolence on the demise of your Royal brother, our late revered Sovereign; and to offer our heartfelt congratulations on the accession of your Majesty to the throne of these Realms. We call to mind with devout thankfulness to the Supreme Ruler of the kingdoms of the earth, that the reign of His late Majesty was distinguished by the unspeakable blessing of peace; we rejoice in the remembrance that under his auspicious sway all the useful arts were encouraged and promoted: science and literature were extend-

ed in a degree beyond example in the history of nations; reforms were made in the civil and criminal jurisprudence of the country, by which our legal institutions were brought still nearer to the evangelical standard of justice and mercy; the claims of humanity and Christian benevolence were enforced by the power of this great kingdom, in all the quarters of the globe, and the rights of conscience were invariably respected, and the boundaries of religious liberty greatly enlarged. We are also impelled by gratitude to acknowledge especially, that, under the liberal government of our late beloved Sovereign, the Protestant Dissenters of the United Kingdom were relieved from various disqualifying statutes, and were confirmed by express laws in their rights and privileges. Your Majesty's faithful subjects, the Protestant Dissenting Ministers, have ever been devoted in their attachment to your Majesty's illustrious house, under whose gracious rule they have enjoyed blessings far beyond the experience of their forefathers; and they entreat you Sire, to accept their sincere and ardent congratulations on your accession to the throne of your Ancestors. The known disposition of your Royal mind assures them of your protection and favour, and they pledge themselves in your august presence, to promote amongst the people committed to their charge, loyalty to your Majesty's Person, Family and Government; obedience to the laws, and all those virtues by which, under the Divine Providence, nations are rendered great and prosperous. Our fervent prayers ascend continually to the King of kings, that it may please him to pour down his merciful blessing upon your Majesty's Government, and to make your Majesty's reign long, peaceful, and happy; that he may give to your Majesty to rule in the affections of your subjects throughout the wide extent of your Majesty's dominions, and to receive the satisfaction and delight dear to the heart of a patriotic Prince, of seeing your people united in the bands of Christian charity, and contented and piously thankful in the enjoyment of the bounties of the Supreme Providence, that so your Majesty's happiness may be increased and multiplied in the happiness of your people; that he may grant that your Majesty and your illustrious Consort, our most gracious Queen, may enjoy together all earthly felicity; and that he may hear and answer the united supplications of your people, and vouchsafe that after a reign of virtuous glory, your Majesty may exchange an earthly for a heavenly crown."

His Majesty's most gracious Answer.

"This public demonstration of your attachment to my person and government, is

entitled to my warmest thanks. The justice which you have rendered to the memory of my lamented brother, and the gratitude which you express for the full measure of relief granted during his reign to the Protestant Dissenters of the United Kingdom, are highly consolatory and satisfactory to my feelings. I place entire confidence in the fulfilment of your engagements, to promote amongst those of my people who are committed to your spiritual charge, loyalty to the throne, and obedience to the laws; and I assure you in return, that it will be one of the first objects of my solicitude to maintain inviolate the civil rights and privileges of all my faithful subjects."

ADDRESS TO THE QUEEN.

The Queen, attended by the Duchess of Leeds, her Chamberlain, Ladies of the Bedchamber, and Maids of Honour, the Earl of Errol, and Colonel Macdonald, ascended the Throne, when the Rev. Mr. Aspland presented a complimentary address to her Majesty, to which her Majesty gave a gracious answer.

To the Queen's Most Excellent Majesty.

May it please your Majesty,

"We the Protestant Dissenting Ministers in and about the cities of London and Westminster, beg leave to approach your most gracious presence, to offer our cordial congratulations to your Majesty on the accession of your Royal Consort, our beloved King, to the throne of his ancestors.

"We have ever been devoted in loyalty to His Majesty's illustrious House, under whose mild and paternal government we have enjoyed an unexampled degree of happiness; and we rejoice in His Majesty's known character as a pledge of his protection and favour.

"It adds to our joy upon this occasion that it has pleased the Divine Providence to associate with His Majesty upon the Throne of these realms a Queen Consort, whose virtues are an earnest that her example will be a signal blessing to the Court and the Nation.

"Our sincere and fervent prayers shall never cease to ascend to the Almighty and most merciful God, by whom thrones are established, and upon whose favour all happiness depends, that in his good pleasure the life of your most gracious Majesty may be long spared, to countenance and encourage all moral and Christian excellence: that your Majesty, and your Majesty's illustrious Consort may enjoy all holy felicity; and that having lived together as 'heirs of the grace of life,' you may finally receive the crown that fadeth not away."

Her Majesty's most gracious Answer.

"I return my hearty thanks for this very dutiful and affectionate address.

"Your expressions of devoted loyalty to His Majesty's Person, and confidence in his well-known character for liberality, cannot but give me the most sensible satisfaction; and I am happy in this opportunity of expressing my unfeigned gratitude for the kind wishes you offer up for my temporal and eternal happiness."

The following Gentlemen composed the deputation:—Rev. Doctors—Rees, Humphrys, Winter, Rippon, Newman, J. P. Smith, Collyer, Cox, Barclay, Bennett: Rev. Messieurs—Robert Aspland, Davison, J. T. Barker, Joseph Hughes, J. B. Shenston, John Clayton, jun., John Kingsford, John Coates, Joseph Barrett, George Clayton, James Upton, E. A. Dunn, T. Russel, T. Harper, J. J. Douglas, Daniel Washburn, Thomas Wood, John Yockney, Charles Hyatt, John Chin, W. J. Fox, Thomas James, George Evans, William Williams, Andrew Reed, John Emblem, John Edwards, George Pritchard, James Vautin, Thomas Uppadine, William Belsher, Ingram Cobbin, Joseph Elvey, William Broadfoot, Joseph Berrey, John Arundell, Stephen Mummery, Edward Lewis, H. B. Jeala, John Blackburn, Joseph Fletcher, H. Pawlings, Thomas Madge, Robert Vaughan, J. Dean, Thomas Price, John Peacock, John Scot Porter, George Moase, John Campbell, William Deering, J. P. Dobson, Thomas Timson, J. Edgecombe Richards, Robert Philip, John Richards, Daniel Bishop, W. S. Palmer, H. Towuley, E. Miller, Caleb Morris, W. S. Leach, A. Tidman, John Varty, Joseph Turnbull, W. H. Murch, Samuel Brawn, John Rowland, William Dovey, George Gibbs, Jabez Dawson, Thomas Blundell, Benjamin Mardon, Edward Taggart, John Evans, John Young, John Hoppus, W. Jay, Thomas Thomas, William Southwood, James Smith, George Kenrick, S. Ambrose Davis, Thomas Binney, and John Blakeman.

ADDRESS OF THE SOCIETY OF FRIENDS TO THE KING.

Addresses on behalf of the Society of Friends in Great Britain and Ireland, were presented, by a deputation of the Meeting for Sufferings, on the 28th of the 7th month, 1830, on their accession to the throne of the British Dominions.

"To William the Fourth, King of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging:—

"May it please the King,
"We, thy dutiful and loyal subjects,

Members of the Religious Society of Friends, commonly called Quakers, and representing that body in Great Britain and Ireland, are anxious to avail ourselves of the earliest opportunity after thy accession to the throne of these realms, to convey the assurance of a faithful and cordial attachment to our King.

"We have sensibly felt the loss of our late beloved Sovereign, thy brother. We gratefully acknowledge the uniform protection which our Religious Society has experienced from the reigning Family, in our conscientious endeavours to uphold our views of the purity and simplicity of the Gospel of Christ. We regard the late reign as one happily distinguished, in a remarkable manner, by the extension of religious liberty, and the preservation of the blessing of peace—measures truly in accordance with the principles of the Christian religion, and eminently conducive to the happiness and prosperity of a nation. May these blessings be continued, under thy paternal government, to us and to our children!

"Permit us, O King, to intreat thy royal patronage and support on behalf of those various benevolent efforts, so conspicuous in this day, to promote the moral and religious welfare of all classes of thy subjects. May an increase of true piety and of every Christian virtue be known in this kingdom; may the pure and holy precepts of the Christian religion be exalted in the administration of thy government; and thus may the Gospel of life and salvation be commended to this and to surrounding nations. May God Almighty enable the King and his council to rule in wisdom and righteousness!

"Be pleased to accept the warm and sincere desire of a Christian people, that the blessing of Heaven may rest upon thee our King, and upon our Queen, thy royal Consort; and that, living in the fear of God, you may, through the efficacy of the blood of Christ, and the sanctifying power of the Holy Spirit, be fitted, at the solemn close of life, to exchange an earthly crown for one that 'fadeth not away, eternal in the heavens.'"

Signed by us, members of a Meeting appointed to represent the said Religious Society in Great Britain and Ireland.

(Fifty-five Names.)

London 21st day of
7th mo. 1830.

The King's Answer.

"I thank you sincerely for your condolence with me, on account of the loss which I have sustained, in common with my people, by the death of my lamented brother, his late Majesty.

"The assurances which you have conveyed to me of loyalty and affectionate attachment to my person, are very gratifying to my feelings. You may rely upon my favour and protection, and upon my anxious endeavours to promote morality and true piety among all classes of my subjects."

ADDRESS TO THE QUEEN.

"To Adelaide, Queen Consort of William the Fourth, King of the United Kingdom of Great Britain and Ireland, and the Dominions thereunto belonging:—

"May it please the Queen,

"Having been admitted into the Royal Presence, to convey the assurance of a faithful and loyal attachment to our King, on behalf of the Religious Society of Friends, commonly called Quakers, in Great Britain and Ireland, we desire to offer to thee, our Queen, our sincere congratulations on thy accession to the Throne.

"In contemplating the exalted station in which thou art placed by Divine Providence, and the great influence thus intrusted to thy charge, we ask leave earnestly to commend to thy countenance and encouragement, those numerous benevolent exertions which are now making in this kingdom to lessen the prevalence of distress and misery, and to promote the cause of religion and morality.

"Seeing that it is righteousness which exalteth a nation, permit us to express our fervent hope that thy Royal influence may be extensively used on behalf of Christian piety and virtue; desiring, as we do, that, under the blessing of God, thou mayest be made an honoured instrument in His hands in exalting in this our beloved country, the high standard of purity and holiness which is set before us in the gospel of our blessed Saviour.

"Be pleased to accept the assurance of our lively interest in thy happiness and welfare. May the grace of God be abundantly poured upon thee, our Queen, whilst in this life; and mayest thou, at its solemn close, be favoured with a well-grounded hope of an admission into life eternal, through that redemption which comes by the Lord Jesus Christ."

Signed by us, members of a Meeting appointed to represent the said Religious Society in Great Britain and Ireland.

(Fifty-five Names.)

London, 21st day of
7th mo. 1830.

The Queen's Answer.

"I feel grateful to you for this dutiful and loyal address, and for the assurance

of your interest in my happiness and welfare.

"It will ever be my anxious wish to encourage the exertions made in the cause of benevolence, religion, and morality, which are the most certain means of obtaining the Divine protection for our country."

ABOLITION OF SLAVERY.

At the Wesleyan Methodist Conference, assembled at Leeds, on the 30th July 1830, on the subject of Colonial Slavery, the Rev. George Morley in the Chair, Resolutions were passed in the highest degree honourable to that body, and which we trust, at no distant day, will result in the greatest benefits to the oppressed and outraged objects of their zeal and benevolence. We insert the 5th resolution as a specimen of this noble and well-directed energy, and as an example to all other denominations of Christians to go and do likewise.

"5. That the Conference fully concurs in those strong moral views of the evil and injustice of slavery, which are taken by their fellow-christians of different denominations, and in the purpose which is so generally entertained of presenting petitions to Parliament from their respective congregations for its speedy and universal abolition; and earnestly recommends it to all the congregations of the Wesleyan Methodists throughout Great Britain and Ireland, to express in this manner, that is, by petitions to both Houses of Parliament from each congregation, to be signed at its own chapel, and presented, as early as possible, after the assembling of the next Parliament, their sympathy with an injured portion of their race, and their abhorrence of all those principles on which it is attempted to defend the subjection of human beings to hopeless and interminable slavery."

THE MENNONITE BAPTISTS.

Extracted from an Address delivered at the Ordination of C. C. Tauchnitz.

"The Mennonite Baptists derive their name from Menno Simon, one of those illustrious men whom the Reformation produced; but their origin they trace back to an anterior date, and justly claim as the founder of their sect no less glorious a person than the Founder of Christianity itself. The ecclesiastical historian, Mosheim, who will be suspected of no friendly leaning towards them, tells us, 'that their true origin is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained.' It is, indeed, 'hid in the depths of an antiquity so remote, as to be coeval

with the Christian era; and yet not so recondite either, but that both they and we can find it, though the historian could not, in the last words ever spoken by Jesus Christ on earth, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations,' &c.

"Menno was born at Witmarsum, a village in Friesland, in the year 1505, and was educated in the bosom of the papal church, in which he took orders, and became a priest. It appears, from his own account, that in his early life he was not only destitute of any serious conviction of the importance of religion, but indulged in habits of vice. When, however, about thirty years of age, he was induced to go in a private manner among the Baptists. The people whom he thus visited were a persecuted race of men, who had never submitted to the usurpation of Rome. Through the middle, or, as they are emphatically called, the dark ages, their ancestors had remained in a state of separation from the papacy, and preserved the true church from total extinction." For some time he continued, with the utmost secrecy, to frequent their assemblies, till, in the year 1536, he was baptized, abandoned the Romanists, and publicly declared himself a member of their communion. This, it will be recollected, was just about the time when Luther was in the zenith of his glory. In 1520, that illustrious and intrepid reformer had been excommunicated by Leo. X., and had in return bidden defiance to the pope, by committing his bull, together with the canons and decretals relating to his supremacy, to the flames, in the presence of an immense concourse of people, under the walls of the city of Wittenberg; and ten years after, in conjunction with Melancthon, had given consistency and a consolidated form to the doctrines of the Reformation, in the famous confession of Augsburg. With this celebrated document Menno could not have been unacquainted, any more than with the preaching and practice of the early Lutherans; but he thought he perceived among the older, though less popular sect of the Baptists, a closer approximation in their principles and institutions to the simplicity of the primitive church. With them he consequently united himself, and at their earnest solicitation assumed the office of a public teacher. From this period, to the termination of his life, he laboured incessantly, and with apostolic zeal, in the word and doctrine. He seldom fixed his residence long in the same place, but travelled with his family from one country to another, every where making full proof of his ministry, and doing the work of an evangelist. He is said to have been a man of fine genius, of considerable learning, and endowed by

nature with great powers of persuasion. He was remarkable also for the strict integrity of his conduct, the sweetness of his temper, and the gentleness of his manners. These qualities, while they gave him a commanding influence over the multitude, enabled him to insinuate himself into all classes of society, and sometimes facilitated his introduction to persons of eminent rank. A man possessing such talents and dispositions, and preaching at such a time the doctrines of the cross, when all Europe was awakening from the sleep of ages, and was casting off with indignation the spiritual tyranny of Rome, could not fail to attract very general admiration, and to acquire a great number of adherents. Accordingly, we are told, by contemporary history, that his labours were attended with extraordinary success, and that prodigious numbers embraced his sentiments. But it is not to be supposed that piety so exalted, zeal so fervent, and success so great, could escape the malignant observation of the enemies of the truth. On the contrary, the ministry of this devoted man was exercised under a constant and almost uninterrupted series of persecution. Calamities of various kinds overtook him, and he was never free from the danger of falling a victim to the secret machinations of the papists, and the severity of the existing laws. As in the case, however, of Luther and Melancthon, and others of the reformers, he was on all occasions encircled by the protecting providence of God, and permitted, at length, to die a natural death. This event happened in the year 1561. Worn out with toil in the service of the best of masters, and still exposed to snares which were daily laid for his destruction, he found an asylum in the country seat of a nobleman in the duchy of Holstein, who with Christian kindness received him and some of his associates under the shelter of his protection; and here in the fifty-sixth year of his age, and the twenty-fifth of his ministry among the Baptists, he died in peace. In consequence of the prominent part he acted in their community, the additions that were made to it as the result of his labours, the celebrity he universally acquired, and the veneration in which his character was held, he was regarded as the common parent of the continental Baptists, and his name was assumed as the distinctive appellation by which they have ever since been called."

ASSOCIATIONS.

EASTERN, SOUTH WALES.

The Annual Meeting of the above Asso-

ciation was held at Llanidloes, Montgomeryshire, June 1st, 2nd, and 3rd.

The ministers and messengers met Tuesday afternoon at two o'clock, when brother T. Jenkins, Twyngwyn, began by reading the Scriptures and prayer; then the accounts from the churches were received, by which it was found that all the churches enjoyed peace and union among themselves in the love and fear of the Lord, that they had been cheered and enlivened by his glorious presence in an eminent degree, and that a great number of poor helpless sinners, had during the last year, been awakened by the influence of the Holy Spirit, to a sense of their guilt, and lost condition, and were made to flee for rest and peace to him, who is able to save to the uttermost.

Brother John Edwards, late of Holywell, has taken the charge of the church meeting at Hermon, Nantyglo. The following brethren have been set apart for the work of the ministry,—R. Williams, at Llangynidr; M. James, at Rumney; D. Arthur, at Builth; W. Jenkins, at Doleu; and J. Jones, at Rock.

Our dear brother John Evans, Penygarn, has been removed from among us by death, we hope, to enjoy eternal life in the presence of God. After the messengers had finished communicating the accounts of the churches, brother J. Roberts, Cowbridge, preached from Titus ii. 14.

At six in the evening, brother T. Davies, Argoed, prayed, and brother W. Jones, Cardiff, preached in English from 2 Cor. viii. 9, and brother D. Jones, Liverpool, in Welsh from James i. 17.

Wednesday morning at six, brother T. Davies, prayed, and brethren T. Morris, Newport, and D. Matthias, Cardigan, preached from Luke viii. 46. and 2 Cor. x. 15. At ten, brother B. Williams, Beulah, prayed, and brother M. Thomas, Abergavenny, preached in English from Acts xvii. 30, 31, and brother F. Hiley, Llanwenarth, in Welsh from John vi. 40. At two, brother J. Edwards prayed, and brother D. Rees, Caernarvon, preached in Welsh from 2 Cor. ii. 2; brother T. Morris, Portsea, from Matt. xxiv. 14, and brother D. Davies, Swansea, followed in Welsh from Jer. xxxi. 3.

At six in the evening, brother R. Owen prayed, and brother J. Williams, Trosnant, preached from Gen. xlii. 21, and brother T. Thomas, Newcastle-Emlyn, from 2 Cor. iv. 7. Thursday morning at six, brother D. Williams prayed, brother B. Williams preached from John xiv. 24, and brother D. D. Evans, from Phil. iii. 6. All the meetings were concluded with singing and prayer. At half-past eight the conference began, when brother D. Jarman prayed,

and brother W. Phillips, minister of the place, was chosen Moderator. Then the following resolutions were agreed upon:—

1. To print the Letter drawn up by brother W. Phillips.

2. To receive the churches meeting at Dowlais, and Hermon, Nantyglo, members of our Association.

3. To desire of every church in this Association to exert itself in favour of a more extensive sale of the Greal y Bedyddwyr, (Welsh Baptist Magazine,) and that faithful persons be charged with its distribution.

4. That the plan adopted and resolved upon at the Meeting held at Sion Chapel, Merthyr, Sept. 9, 1829, (see Baptist Magazine for November last, p. 479,) for the purpose of forming the most effectual mode of collecting money to defray the expences of building and repairing our places of worship, be put in operation from this week forth, and that no person will be allowed to visit the churches as a collector any more.

5. That the next meeting of this Association be holden at Aberavon, Glamorganshire, the first Tuesday, Wednesday, and Thursday in June, 1831, and the following ministers are nominated to preach: J. Jones, Newtown; F. Hiley, Llanwenarth; J. Jenkins, Hengoed; D. D. Evans, Pontrhydryn; and C. Evans, Cardiff.

THE CHANGES.

Baptized.....	915	Died	90
Restored.....	142	Excluded	133
Received by let- ters	18	Dismissed by letters	42
	1075		265

Clear increase..... 810.

The number of churches composing this Association are *eighty*. Several of them experienced an unusual degree of the influences of the Spirit the last year, and consequently received a very considerable accession to the number of their members. May the Lord continue his goodness to the churches, and add to them daily such as shall be saved.

The subject of the Circular Letter this year is, an affectionate exhortation to Christians to cleave unto the Lord; wherein is shewn the importance and necessity of attending to this duty, in dependence on divine aid, with a heart fully engaged in the work of the Lord, and an unreserved devotedness to his service.

SHROPSHIRE.

The Twenty-second Annual Meeting of the Shropshire Association, was held at Wrexham in the county of Denbigh, on June 29th and 30th last. Mr. Sayce, Moderator. The following ministers preached

on the occasion. Messrs. Francis, Kent, Morgan, Sangster, Hodgkins, and Lister. The devotional services were conducted by Messrs. Cooke, Little, Downing, Ellis, Butler, Kent, Lewis, Sangster, Lister, Waterfield (Independent), Lakelyn, and Sayce.

At the meeting for business, the churches at Pontsbury and Llandrinio, and the second Baptist Church at Shrewsbury, were admitted into the Association.

The next meeting to be held at Oswestry, to commence on the last Wednesday in June.

State of the churches.

Increase—		Decrease—	
By baptism	37	By death	12
By Letter.....	9	By dismission ..	11
By restoration..	1	By exclusion ..	9
	—		—
Total	47	Total	32
Clear increase,		15.	

BUCKINGHAMSHIRE.

The Buckinghamshire Association, comprehending sixteen churches, assembled at Long Crendon, 12th May, 1830. Brethren Tomlin, Ives, and Shirley of Sevenoaks, preached: brethren Tyler, Cooper, Burnham, Terry, Dossett, Walker, and Shirley prayed. The Association to hold its next annual meeting at Gold Hill, 11th May, 1830; brethren Butoher and Tyler to preach; in case of failure, brethren Allom and Statham. Brother Dossett is requested to draw up the next circular letter on "The best means of promoting religion in our respective neighbourhoods." Agreed to hold four special united prayer meetings, on July 14th, October 20th, December 31st, and Good Friday. The half-yearly meeting to be held on Wednesday, September 29th, at Waddesdon Hill, brother Clarabut expected to preach. Number of members in communion 1476, increased the past year, 125.

Circular letter for the present year written by brother Tyler, on "The necessity of maintaining scriptural discipline in the churches of Christ," commences by stating the authority of church discipline as derived alone from the Scriptures; proceeds to maintain its necessity, as preventing offences—preserving purity—promoting prosperity, and continuing affection; and then concludes by referring to the delicacy and difficulty under a variety of circumstances, of wisely administering church discipline.

ORDINATIONS.

BATH.

On Tuesday, the 27th ult., a new Baptist Chapel was opened in Thomas Street, Wal-

cot, Bath, when the Rev. J. Chalker was ordained as pastor of the church, collected in that place.

The ordination service was conducted by the Rev. Joseph Dear, now at Bath, who delivered the introductory discourse and prayed the ordination prayer; the Rev. Mr. Clark of Paulton, who delivered the charge; and the Rev. Mr. Gough of Westbury Leigh, who preached to the people. The congregations were good, and the collections respectable. The population of the neighbourhood being very considerable, and the places of worship few, it is hoped that the blessing of God will attend the establishment of this place, and that the light of divine truth may be diffused abroad among many who have hitherto sat in darkness and the shadow of death. Eleven new members have been added to the church since the ordination, and several others are stated to be upon the eve of joining their brethren in attending to the ordinance of the house of God. Mr. Opie Smith is said to have contributed 100*l.* toward the expence of erecting this place of worship; for the remainder an appeal will probably be made to the public.

On Thursday evening, July 15, Mr. Chas. Christian Tauchnitz, of Leipsic, was set apart to the work of an evangelist to the Mennonite churches on the Continent of Europe. The service was held at the Baptist chapel, Camberwell, when Mr. T. Price commenced by reading and prayer; Mr. E. Steane delivered the address (a part of which will be found in this Number); Mr. Ivimey offered the ordination prayer, accompanied with imposition of hands; and Dr. Cox addressed Mr. T. on the duties of his office, and its requisite qualifications.

OLDHAM.

On Wednesday, the 14th of April, 1830, the Rev. T. F. Jordan, late a student of Horton College, Bradford, Yorkshire, was ordained pastor over the Baptist church, Oldham, Lancashire. At ten o'clock, A.M. the solemn service was commenced by singing. The Rev. William Fraser read a suitable portion of the Scriptures, and supplicated the divine blessing on the services of the day; the Rev. B. Godwin, Classical Tutor of Horton College, delivered a lucid and forcible discourse on the nature of a Christian church, and asked the usual questions; the Rev. William Steadman, D.D. President of Horton College, offered up the ordination prayer, and gave the charge to the minister; the Rev. C. Morel concluded the service by prayer. The evening service was commenced at six o'clock by singing. The Rev. J. Fox, Independent minister,

Oldham, read and prayed; the Rev. B. Godwin preached to the church, and the Rev. P. Aldis concluded. At these interesting services more than thirty ministers were present.

OAKHAM.

On Lord's day, July 18, 1830, the Baptist chapel, Oakham, was re-opened, after having been shut up nearly three months for enlargement. It is now 40 feet by 30, double its former dimensions. Mr. Gray, of Northampton, preached three sermons, in the morning from Ezek. xlviii. 34; in the afternoon from 2 Cor. iii. 8; and in the evening from Eccl. ix. 4. Mr. Miller Adby, Mr. Hemmens, minister of the place, and Mr. Mowat (Wesleyan) engaged in the devotional exercises.

FEMALE ORPHAN PROTESTANT SCHOOL.

On Wednesday, the 28th of July, two children were elected into the female orphan department of the London Society Protestant School, North-street, Little Moorfields, from eight candidates; viz. Hannah Phillips, daughter of the late Mr. and Mrs. Phillips, Baptist Missionaries at Java; and Henrietta Holgate, daughter of the late Mr. Holgate, deacon of the church under the care of the Rev. G. Clayton, Walworth.

Another election for two orphans will take place shortly, of which notice will be given on the cover of this Magazine.

NOTICES.

We are requested to announce that a public service will take place for the formation of a church at Salters' Hall chapel, on the 9th of the present month; a few days subsequently to which, the Rev. J. E. Giles will be ordained to the pastoral office. It will also gratify our friends to learn that a baptistery has been formed in that place, and that seven persons were baptized in it on the 26th of last month.

We understand that Mr. William Jones, Author of the History of the Waldenses, intends delivering a course of *Lectures on Ecclesiastical History*, at Founders' Hall, Lothbury, on the evenings of the Lord's day. The first lecture will be delivered on the evening of Sep. 5, at half-past six, and the others will follow at the same time and place on each succeeding Sabbath.

The churches of the Berks and West London Association, will hold their next Annual Meeting at Kensington Gravel Pits, on Tuesday and Wednesday, Sep. 14 and 15; brother Hinton to preach.

Errata.—Page 347, line 17, for "various," read "serious."

Page 345, line 7, for "Oxford," read "Eye."

IRISH CHRONICLE,

SEPTEMBER, 1830.

It will be seen by some of the letters that great distress has prevailed in Ireland. The sudden alteration which took place in the weather soon after the date of these communications, led the Committee to hope the wants of the children would speedily be relieved from the potatoe-grounds of their parents, or it was their intention to have made an appeal to their friends on that subject, as they have proved themselves on former occasions to be ready to every good work; willing to feed the hungry as well as to instruct the ignorant. The letter of Mr. Thomas shews that the Bible and Popery cannot exist quietly together; there will be doubtless a mighty struggle between truth and error among the aboriginal peasantry in Ireland, the issue is by no means doubtful:—

“Water and fire maintain the fight,
Until the weaker dies.”

From Rev. J. Allen.

Ballina, July 16, 1830.

DEAR BRETHREN,

In writing to you at the present time, I have to report the most alarming distress connected with our schools. In my last communication, I had to state that our schools in general were well attended and prosperous: in my present I have to state that, for the most part, they now only consist of a few squalid children, and a master at their head, almost as miserable in appearance as themselves. This sudden change has been effected by the stock of provision laid up during the past year, having been exhausted before the season in which a new supply could be obtained, has commenced. I need not inform you, who are so well acquainted with the habits of this country, that this stock of provision consists in potatoes; and that, as we are situated so near the Atlantic Ocean, our season for digging potatoes is much later than yours. Of course, we have not yet commenced, nor shall we commence, except in some few instances, in less than five weeks. On this account, then, many, and I might say, shoals of children, otherwise anxious to attend, have been compelled from absolute hunger, to abandon our schools, and in connexion with their parents, to beg from door to door. Besides, many of our schoolmasters, from the exceeding high price of provision at the present time, and from the expense of planting, at an early part of the season, had their salaries due before they were received, and are now in the extreme of distress. Several of these, I have been compelled, as far as my limited means would allow, to assist myself. Potatoes, which at this season of the year average from 8d. to 1s. per cwt., are now sold at 3s. 6d. per cwt., in

the town of Ballina. And meat, which averages from 10s. to 11s. per cwt. is now sold at 17s. per cwt. Large quantities of meat have been purchased and sold to poor housekeepers or rather cabin-holders, at half-price. As this, however, only extends to Ballina, the districts in which our schools are placed can derive no relief. If the humane philanthropic, and I may add, Christian public of Britain, do not kindly lend us aid, in this season of general and alarming distress, numbers probably, even of those connected with our schools, will perish with hunger, as we have no resources in ourselves. I trust, however, brethren, that when this is made known, those who have hitherto kindly assisted, and especially those who have sent to this class of our benighted countrymen the word of God, will kindly endeavour to prevent “a famine of bread and of water, as they have already kindly prevented a famine of the word of the Lord.” As I intend, God willing, to write again before the close of the month, I shall defer matters of a more official kind.

J. ALLEN.

From the Rev. J. Wilson.

Sligo, July 15, 1830.

DEAR BRETHREN,

Herewith you have the journals of the inspectors and of some of the Sabbath readers in my district, which contain their usual variety of matter for lamentation and of encouragement.

Since my last I have paid a visit to some of my old friends in the county of Mayo, and preached in Ballina, Castlebar and Westport: in the two latter places I had large and attentive congregations. I was sorry to find that our friend, Mr. Allen, had

been severely attacked by fever, but by prompt medical aid it was immediately subdued, and he was, though very weak, in a state of convalescence.

I have not seen many of the schools since I last wrote, but nearly all the accounts I have received of them are very favourable, they are well attended; and the children are diligently preparing for the next quarterly inspection.

Although I cannot say that any of them are actually in a *starving state*, yet I have heard of some who have not been sent to school before twelve o'clock in the day; and on enquiring the cause, the answer was that "they had but *one meal* to get in the day and that was put off as long as nature could endure it. Indeed, it is peculiarly distressing to witness in every direction, hundreds of wretched looking beings travelling from house to house, or from town to town, not knowing where to look for something to satisfy their craving appetites. It is true, I believe, that there are provisions enough in the country, but the price is high; yet if they were ever so low, thousands have not wherewith to purchase food, nor is there at present any prospect of employment for the poor so as to enable them to procure it.

J. WILSON.

From Rev. W. Thomas.

Limerick, July 19, 1830.

MY DEAR FRIENDS,

Immediately after forwarding to you my last monthly communication, I proceeded to Kilfera, about sixty miles west of Limerick, to see the Society's schools and to preach in that remote part. The priest has proceeded to the most desperate extremes; he says more injury has been done than he was aware of, and that he should set to with all his might to recover the lost sheep; that he had 130 on his list which he should endeavour to bring back and cure of heresy. On pain of the heaviest curse and excommunication, he commanded every one of his people not to speak to John Nash, nor to any of his family, nor to sell anything to him, so that the poor man could not have got one pint of milk for his sick child in the parish, were it not for a person's wife that had been taught by Nash to read the Irish Scriptures. This was the same priest who went to the schoolhouse and frightened away the children, and brought away Bibles, Testaments, and school-books about a year ago, which I mentioned to you at the time: he might have been transported if the society would have prosecuted him. He told the people, I am informed, (alluding to the Bibles, &c.) that he had brought away a

box of devils from the Society's schoolhouse. Several hundreds have been taught to read the Irish Scriptures in this remote and long-neglected district, and the word of the Lord is extensively circulated where a Bible or a Testament was not known, and in this deplorable state it might have continued were it not for the Society; but work has been done which the priests can never undo. And though this priest has by his dreadful proceedings considerably decreased the school at Kilfera, which previously flourished so much, and the priest of the next parish also fulminated against the newly established school at M., taught by John Dalton, the son-in-law of John Nash; they cannot stop the work. These good men go through several parishes teaching the people and their children in their own houses to read the Irish Scriptures, and are as well employed as they possibly could be. I went to Kilkee near Kilfera, and preached four sermons and expounded. The same priest said a great deal about me. The place where I preached was crowded out, and if we were not bruising the serpent's head he would not hiss. In the Society's school at Mountpleasant there are 94 in attendance and 107 on the roll, this is within about six miles of Kilfera. I returned to Limerick and then went off to Clough-jordan, preached and administered the ordinance of the Lord's Supper, and lectured in the evening at Claremont. On the following day inspected the school at Bird-hill, and preached in the evening. On the following day, Tuesday the 6th, I inspected the Montpelier and O'Briensbridge schools; they gave me great pleasure for attendance and improvement; I preached in the evening in Messrs. Hood's and Boyd's large parlour; was well attended. Went next day to Limerick, sent books to schools, paid the teachers' salaries, for which they were truly grateful to the Society at this distressing season; went to Ballycar to preach and visit the school, which is considerably increased, returned to Limerick, and on Saturday, 12th, went to Camas; preached on the next morning. How delightful it was to see such a congregation made up of those who were till of late the worshippers of the beast. In the evening I preached twelve miles off at Kilfinan. I have the pleasure to say, that wherever I preach I am well attended, and have no doubt but I am respected. I travel hundreds of miles and preach in different places in three or four different counties every month. The Lord Jesus said, "and I, if I be lifted up from the earth, will draw all men unto me."

W. THOMAS.

From a Scripture Irish Reader.

Dynoda, July 7th, 1830.

REV. SIR,

Since my last I have been often employed in reading and conversing with my neighbours respecting the things which belong to their everlasting peace, and I trust that the veil is removing from the eyes of many of them; and I have been frequently reading for P.F. in his own house, and he is in the habit of coming to my house to hear the Scriptures read. June 2nd, he came to my house and told me that he saw plainly that the Roman Catholic religion is on the decline, for that the priest formerly used to insist upon their keeping holydays, and would punish them for disobedience in this case, but now he commands his flock to work on these holydays, so that what he builds at one time he pulls down afterwards. I read several chapters for him, and shewed that these things are only the commandments and traditions of men, and that all who observe such things make void the word and commandment of God, he seemed to receive instruction from the word and went away very thankful.

On the 16th, I went to T. M'G. and read for him. He told me that he found great comfort in hearing his little boy reading the Scriptures; he told me that the little boy had learned to read at the free school, and that he had received a great deal of instruction by hearing him read at home. He said that he had seen a great deal of the errors of popery, and that he is every day seeing more of it.

On Sunday last, I went to the house of P.L. who was a very bigoted Roman Catholic; I read near two hours for himself and family, and shewed the way of salvation through a crucified Saviour, also the folly and vanity of trusting in what man can do, and also the evil of obeying the commandments of men; he and all who were present gave the greatest attention, and invited me to come to read for them as often as I can find opportunity. May the Lord give efficacy to his own word.

From an Irish Reader.

Hilltown, June 25, 1830.

REV. SIR,

I feel it my duty to send you some intelligence of what is going on here, together with some account of my feeble exertions for the quarter. I therefore commence by stating, that there is a general prejudice reigning in the minds of the Roman Catholics of the lower part of this, and the entire of the adjacent parish, against the avarice and oppression of their clergy. Finding the minds of the people thus biassed against

their spiritual guides, I considered this a good season for casting the bread of life on the waters, and shewing from the word of God, that the leaders of this people cause them to err, and that they that are led of them are destroyed. Consequently I availed myself of every opportunity in going from house to house, teaching and proclaiming as I went along, a free salvation by faith in the atoning blood and unblemished sacrifice of the spotless lamb of God, "which taketh away the sin of the world," without money and without price, and I have to say, never found the people to listen with more serious or pleasing attention. This I think is owing to the present state of the country, and the abolition of holydays by order of the present Pope, as the people suspect that they have been led astray this time past, and that now a reformation is taking place in their church. I have heard a Roman Catholic man say where I was reading, that in a few years they would be all Protestants, as there was but one step more to make them so. I then read the second chapter of Paul's second Epistle to the Thessalonians, and the people listened with good attention, while I made some remarks on "the man of sin." The inhabitants of the lower part of this, and the entire of the adjacent parish has solemnly covenanted not to give the priests more than one-sixth of what they call the church offerings. This has so enraged them, that they deny the benefit of their ministerial functions to the sick, and refuse to perform the usual obsequies for the dead; still the people refuse subjection to them.

If this project of the people be brought into effect, as there is every appearance it will, I fondly anticipate that ere long it will be said of Maynooth College, as the Prophet said of Nineveh, "empty, void, and waste," for when holy orders ceases to be as lucrative as formerly, few will think it worth notice to undertake the office of priest. Indeed, there is not that outward and visible sign of the Lord performing this at present by means of his holy word, but "we know not what a day may bring forth," perhaps the Lord intends to cause Babylon to be her own destruction: still it is our business to be warning and telling the people to "go out of her and deliver every man his soul from the fierce anger of the Lord."

I am happy to inform you that G. J. my usher, is become a steady advocate for the cause of the gospel; he is to all appearance cut off from the "natural stock," and I trust, is grafted in the "living vine." I laboured much for this these two years; he is convinced that infant sprinkling is unscriptural, and from what I learn, he will at a future day offer himself as a candidate for believer's baptism by immersion.

I visited Mougherow twice this quarter. Mr. B. your schoolmaster at Ballinful, travelled once with me. He read the 4th chapter of 2 Tim. to a man named M'B. I said a few words by way of exhortation on the eight first verses, the man seemed pleased and thankful.

I went once to Ballintrelleck; the day came desperately wet; could not do much; read for a few persons only; they expressed themselves in a friendly manner, and requested a multiplicity of visits. Before I close this, I wish to remark that the Lord blessed me with some favourable opportunities this week. The calamitous poverty of the country excited the commiseration of the gentlemen, that they formed a loan committee, and invited all the distressed families to send in proposals for relief. A few distressed individuals were sent to me to write the proposals; when it was announced that I wrote gratis, (as the rest of the clerks charged) all thronged to me. I will not mention any number that I read to, lest I should exaggerate; but none came that returned without hearing, that "Christ Jesus came into the world to save sinners."

From a Irish Scripture Reader.

Ardnaree, July 14, 1830.

REV. SIR,

Since my last letter to you, I have diligently endeavoured as usual, as well as I was able, to extend a knowledge of the gospel plan of salvation among several of the inhabitants of this town and neighbourhood, and I humbly trust that my feeble efforts are not in vain, as it is sufficiently obvious that all such persons as thus frequently and seriously attend the reading and searching of the Holy Scriptures, do fear God and honour the king, consequently they are not found to perpetrate any of the degrading crimes, such as murders, robberies, and ribbondism; crimes, I am sorry to say, so prevalent among some of the votaries of priestly superstition: alas! there are too many of this description to be seen even yet in Ireland, after all the good that has been done through the instrumentality of this charitable and benevolent institution. But very many of the people of Ireland, have blessed God for the formation of the Baptist Irish Society, as they have been thereby enabled to shake off their popish yoke and trammels, and led to embrace the religion of the cross of Christ. What a glorious liberty this; for persons that were all their lifetime blinded by priestcraft, and altogether bound up in popish thralldom and error, are now enabled by the grace of God to make the cross of Jesus Christ the ground of their triumph and consolation. Oh, that

I may see the time when all superstition will fall to the ground. Lord, hasten the happy period when all shall know, and love, and serve thee, from the rising of the sun to the going down of the same!

I have recently visited our schools in the neighbourhood of Ballina and Foxfoard, and although many of the children in attendance are mostly destitute of food and raiment, they are endeavouring to make themselves acquainted with the word of God, that is able to make them wise unto salvation through faith in Christ Jesus. There are some of the teachers and Sabbath readers in distress too. In all those places I endeavoured to be useful by reading and conversing with the inhabitants respecting the things that belong to this place; also gave away some tracts which I trust will prove a blessing to the recipients. There were several applications made to me for prayer books, but I had none to give away.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
By the Rev. Mr. Smith of Rye, a donation from a Gentleman	10	0	0
Thomas Bickham, Esq.	5	0	0
Mr. and Mrs. Wyke, Abergavenny, annual subscriptions doubled	4	0	0
Devonshire-square Irish Aux. Soc. by Mr. P. Millard	11	12	0

By the Treasurer.

A Friend, for the distressed poor in Ireland	1	0	0
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By Mr. Dyer.

W. Clay, Esq. don.	100	0	0
Mr. John Paxton, Berwick ...	1	0	0
Rev. W. Weare, Enfield ...	2	2	0
Auxiliary Society, Oswestry, by Mr. Jones	4	0	0

* * Mr. Davis, of Clonmel, is requested to visit the North of England to collect for the Society. He intends to commence his tour in September; it is not doubted but he will experience the same kind attentions which he has generally received from the friends to Ireland.

Subscriptions received by W. Napier, Esq. No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls's, 56, Lothbury; Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fen-church Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The subjoined Letter from our Calcutta brethren, was prepared in hope it would reach us in time for the statements contained in it to be incorporated in our Annual Report. As this expectation was not realized, we shall present it in its original form.

Calcutta, Feb. 10, 1830.

Dear and respected Brethren,

Copies of the annual report of the Calcutta Baptist Missionary Society, which contains a full account of most of our missionary exertions to December last, having been regularly forwarded, we propose now to continue it to the present date, and add intelligence of other departments of labour, with the hope the whole will be in time for the compilation of your annual report.

CALCUTTA.

NATIVE CHURCH.

As it regards the native church in Calcutta, we are happy to report, that the number of regular attendants on the ministry of the word appears gradually increasing—that one has been lately received by dismission, and two proposed for restoration, and that several in different stages of enquiry and serious impression, afford much ground for thankfulness and encouragement. Three have been lately dismissed to assist in the formation of a new native church at Howrah. The Sabbath services have been occasionally attended by several persons from Wharu, a village fifty miles from Calcutta, and on the borders of the Soonderbunds. From this place parties of from four to seven have several times visited brother W. H. Pearce, as enquirers, and during their stay in town for several days

at a time, have regularly attended morning and evening to receive religious instructions. In order to ascertain, if possible, their motives and conduct, we last month sent one native, brother Panchoo, and this month dispatched two other intelligent itinerants to visit them, as well as preach in the villages and markets in their neighbourhood. From the testimony of all, we learn that they are universally recognized as Christians—have entirely given up caste—have daily worship at the house of one who is a kind of leader among them, and spend the whole of the Sabbath, when not at Calcutta, in singing hymns, reading the Scripture and tracts, and prayer. Twenty-five have already thus united themselves together, and though many of them, we conceive, have hitherto but very slight impressions of their guilt and danger, or of the worth of Christ as a Saviour, yet all know they have been before in darkness, and seem in some degree to desire to know the way of life ; and some among them manifest both knowledge and feeling which we cannot but view with gratitude and hope. The head man of the village where they reside told one of our brethren, that if a European missionary would come and reside at the station to protect them from oppression, and give them regular instruction, he and all the villagers would become Christians—and though we have not remarked to you, that in such circumstances very few accessions to the church could at first be expected, we may at the same time add, that as they would attend the means of grace instead of idol feasts, and thus be under regular instruction, they would present the appearance of a congregation in a *dark village at home*, instead of one in Bengal, a village of professing christians, and receiving instruction from the Scriptures, instead of prejudiced heathens, sunk in the grossest superstition and idolatry—a change surely which could not but open delightful prospects to the missionary.

We wish it to be distinctly understood, that it is the general impression in many villages in the neighbourhood of Calcutta,

that the profession of Christianity will in some degree shield those who make it from the oppression of their landholders and their agents, and that this impression, no doubt, has had its effect in inducing many to think very favourably of it. But as this advantage is problematical, and they must have seen that in many cases where our converts have been seriously injured already, we have not thought it consistent with our duty to interfere, and as the immediate and certain disadvantages they have to undergo (becoming outcasts, the object of dislike to their relations and neighbours, and of greater oppression in consequence from their land-lords) far more than counterbalance them, we cannot attribute all that is pleasing to this source. We rather trust, that by shewing them the slavery both of mind and body in which they have been placed by the priests and professors of a false religion, God is preparing many, like the inhabitants of Europe in the sixteenth century, to enquire after a system more congenial to their present happiness and civil rights, as well as to their everlasting salvation. May the Baptist and other churches of Britain liberally afford their aid in the sending forth of many zealous preachers of the Gospel while the disposition to hear it is felt in this neighbourhood; and may the Holy Spirit carry on to *sound conversion* the convictions which have been or may be by this means produced.

2. PREACHING TO THE NATIVES.

Brother Thomas having gone to reside at Howrah, labours in this department in Calcutta have devolved chiefly on brother C. C. Aratoon, assisted by our Mussulman brother referred to in the report, and a young man whom brother Williamson on a late visit to Calcutta left with us as an itinerant. The congregations in our bungalow chapels still maintain their number and their interest; and the services here, we are persuaded, are exercising a most beneficial influence in communicating to thousands every year impressions of the folly of idolatry and the reasonableness and excellency of Christianity, the fruits of which will be reaped, we doubt not, by succeeding missionaries, if not by ourselves.

With regard to the spread of general knowledge in this city and neighbourhood, it may be interesting to you to mention, that two or three associations have been lately formed among the Hindoos themselves, of a novel and very interesting character. The first is, for the protection of the Hindoo faith, by the translation and printing of religious works, by excluding from society those who act not up to the precepts of their religion, &c. &c. A second for the translation from the English of approved historical and other works into the verna-

cular languages of this country; while by a third a chapel has been erected where the worship of the Great Supreme without images of any kind, but at the same time without injurious reflections on any existing form of worship, is to be conducted. All these indicate a moving on the Hindoo population, and a rising spirit of enquiry most encouraging to our hopes and auspicious to our undertaking. We may add also, that a large edition of the *Koran* in *Hindoostanee* has been lately printed and widely circulated. Now as the veneration paid to both the Shasters and the *Koran*, has arisen from their being clothed in a *Sanscrit* or *Arabic* dress, and as none who have read translations of either can doubt whether the preference will be given by a candid reader to them or to the Bible, when their history, miracles, doctrines, and precepts are presented to him in his own language, we most heartily rejoice in the efforts now making by our native fellow-subjects to allow the comparison upon terms approaching so near to equality. In such a conflict who can doubt whether truth will not certainly though gradually triumph over error?

(To be concluded in our next.)

JAMAICA.

We have much pleasure in confirming the intimation given at the close of our last Number, respecting the disallowance of the Jamaica Slave Law. It was added, in the official communication announcing the fact, "that in the interval which passed between the time of its arrival in England, and that of its disallowance, Sir Geo. Murray directed all possible measures to be taken for obviating the evils apprehended from its temporary operation."

But while we are sincerely thankful that Government has so liberally met our just expectations on this point, we must not forget that our fellow Christians in Jamaica are still exposed to the operation of Colonial laws, utterly subversive of religious liberty. The object of the new act was, in several important particulars, rather to modify, connect, and prolong, regulations previously existing, than to impose such as were

unknown before. The triumph over ignorant and cruel intolerance, therefore, has yet to be completed; and the narrative we are about to give will afford ample demonstration that much remains to be done, before British Christians can relax their efforts on behalf of their oppressed and degraded West Indian brethren.

The account to which we allude was transmitted by our esteemed friend Mr. Knibb, of Savanna-la-Mar, to an Editor of one of the Island newspapers, from whence we extract it, without further comment.

"During my absence from this place (Sav.-la-Mar) in consequence of serious indisposition, a number of my congregation were molested by certain 'lewd fellows of the baser sort,' and which molestation ended, according to my conception, in as manifest a perversion of justice as ever I have witnessed.

"On the Sabbath after Easter, an express reached me at Falmouth, from which I was informed that proceedings were about to be instituted against some of my members, and I immediately hastened to the place, that I might become acquainted with the whole of the affair.

"It appeared afterwards, that on Easter Sabbath evening part of my congregation assembled at my house, for the purpose of holding a prayer meeting, which is customary in all dissenting congregations. This meeting was conducted by a respectable person of colour, and, in conformity with our usual practice, the members of the church were called upon to pray. When they were thus engaged, much interruption was experienced by them from two persons of the names of Pessoa and Mitchener, and who on the following day, after consulting the clergyman of the Established Church what steps they should pursue, gave information, upon which a warrant was issued for the apprehension of six free persons and six slaves. Their examination took place on the succeeding Thursday, when I was present; but before I detail the proceedings, I will mention the particulars of the deposition, made on oath by Pessoa, one of the informers. It contained the four following charges, the whole of which I am prepared to prove were false, as also that the majority of them were proved so, on oath, by three respectable gentlemen:—

"1st. That the persons were assembled for the purpose of *preaching and teaching*.

"2d. That the meeting was continued until between the hours of nine and ten o'clock at night.

"3d. That such a noise was made as disturbed the whole neighbourhood—and

4th. That a slave named John Wright was there, who it could have been proved at that time was four miles off.

To answer the second and third of these charges, the head constable, who lives opposite to my house, Mr. Gibson, who resides next door, and Mr. Qualo, who was with the first-named gentleman on the night mentioned, appeared, without being solicited, and on oath deposed, that so far from these charges being true, that they could not hear the least noise, and that they were certain the meeting was over before eight o'clock in the evening. The owner of the slave who subsequently suffered, Mr. Aaron Deleon, attended the investigation, and informed the presiding magistrates, the Hon. D. Finlayson and T. W. Hardin, Esq. that he had given the negro Sam free permission to attend the meeting; when the Custos asked whether such permission was given in writing, and on the owner answering that he was not aware that that was necessary, he was informed that the omission rendered his leave of no avail.

"After a long investigation, and nothing tangible appearing against the parties, the Custos appeared determined to find Sam Swiney, one of the slaves apprehended, guilty of something for which he might be punished; and therefore, because he prayed without a book, and out of his head, or, as one of the witnesses swore, with his lips, he declared that praying and preaching were synonymous terms, and that he had acted illegally, and must suffer for the infraction of the law. Having obtained leave, I explained to Mr. Finlayson the nature of the meeting, and adverted to the testimony given by the gentlemen present, contrasting it with that sworn to by Pessoa. I told him that dissenters made use of no set form of prayer, and endeavoured to shew that there was a manifest difference between preaching and praying. He replied that there was not, that they were the same, that praying meant *teaching*, and that preaching meant *teaching*, and that it was nonsense to make a difference, that it would not do, and in no very gentlemanly manner said, 'Mr. Knibb, you have done very wrong, and if you do so again I'll take away your licence;' a threat, that nothing but a respect for the office he held kept me from answering in a manner that his arrogance and folly richly merited.

"The result of this extraordinary proceeding was, that though the owner of the slave appeared, and stated that the negro had his permission to attend the meeting—though the neighbours declared that the

depositions of the informer were false—without any hesitation the man was convicted, and for simply, on his knees, offering a short prayer to God, was sentenced to receive twenty lashes, and to be worked in chains for a fortnight. Early on the following morning I went to see the disgusting scene that then enacted. What my feelings were I will not now express, to behold a fellow-creature, a respectable tradesman of his class, stretched indecently on the earth, and lacerated with a *cart whip*, and immediately after chained to a convict, and sent to work on the road, to the amusement of the perjured infidel, and to gratify the prejudices of those who hold that preaching and praying are the same, and equal infractions on the law of Jamaica!

“Whether justice has been pursued in this case I leave others to determine; but for my own part, I must consider, that if the law sanctions such conclusion, that law is an abomination, a disgrace to a Christian country; and I shall ever feel myself honoured by whatever reproach a polluted press may cast upon me, for expressing a sense of its being an infraction of every principle of right and of justice.”

HOME PROCEEDINGS.

We are happy to introduce this department of our present Number with a Letter from a much-esteemed country friend, which deserves the attention of very many of our readers.

My Dear Sir,

I was struck with the observations made at the Society's memorable meeting of 1829, on the importance of subscribers doubling, or otherwise increasing, their contributions; and particularly by several instances I then witnessed of benevolent accordance with the suggestion. The plan appeared to me one which the love of Christ and the claims of the heathen required me to follow. My previous subscription was only two guineas, but having five olive plants, they have since become contributors of half a guinea each in addition. My object, however, in writing, is not to mention this, but to inquire whether the friends of the Mission have, as generally as might have been expected, concurred in the plan proposed. With what ease and certainty might the revenue of our Society be at once doubled! Surely there are few or none who contribute one guinea, who might not afford two, without sacrificing any thing essential to character or comfort after all. Ought not the followers of Christ to inquire whether the vast multitudes yet to be evangelized, the success

granted, the prospects opening, the Macedonian cries resounding, almost in vain, from every region, “Come over and help us,” the removal of civil disabilities, and the perpetual accumulation of personal privileges, to say nothing of the character of the Gospel itself, do not demand at their hands an augmented ratio of contribution.

In complying with this call, will not many valuable ends be accomplished, besides that immediately contemplated, by making our children contributors to this sacred cause; and why should not every child be a contributor to an institution, in whose object every human being is interested—that of restoring a forfeited paradise to man?

I trust the period is not remote, when Christian missions will be entwined among all our associations and reminiscences, and when the support of the cause of Christ shall be one of the first delights to which infant consciousness will awake.

If you think these remarks at all likely to serve the cause we have mutually at heart, you are at liberty to use them as you may judge expedient. AMICUS.

SOUTH WALES.

For some time past, several kind friends in the Principality, have been desirous of making an additional effort to introduce the mission to the notice of our churches in that quarter; and during the last month, the Rev. Mr. Statham of Amersham has, at the request of the committee, visited for that purpose the South Western Association. He was engaged about a month, during which period fifty sermons were preached on behalf of the society, six public meetings were held, and several Auxiliary Societies formed, that for Cardigan having for its President Col. Powell, member for the county. Mr. Statham speaks in very grateful terms of the kind and hospitable attentions he received during his journey, and we have reason to know that his communications and services were highly acceptable to our brethren. Although the district visited comprised only one of three associations in South Wales, the contributions amounted to 180*l.* and an interest has been excited on behalf of Missionary efforts, which, it is hoped, will not only secure more efficient co-operation in future, but, under the divine blessing, promote increased prosperity among the churches at home. We cannot doubt that similar arrangements will be made as soon as practicable, in connexion with the other associations, and that in a short time, the society will receive assistance from Wales more proportionate than heretofore, to the number and resources of our warm-hearted friends in that interesting part of the kingdom.

GLOUCESTERSHIRE.

The various services of this Auxiliary Society in aid of the Baptist Mission, have been generally attended by large assemblies, notwithstanding the unfavourable weather, and we hope that the good and salutary impression produced upon the friends, will serve to stimulate them to increased energies in behalf of the perishing heathen. Grateful were we to find, that during even the *distressing and appalling gloom* which rested upon this manufacturing district the past year, our contributions to the missionary cause were equal, and even surpassed what had been raised in any preceding year. This we regard as a striking proof of the *growing attachment* which is experienced by our churches to the Baptist missions, so that even in their great necessities, "their poverty has abounded to the riches of their liberality."

The children in various of the Sabbath schools have contributed regularly their small donations to the cause, while our juvenile friends have nobly persevered to collect from their neighbours and friends their weekly contributions, to accelerate Messiah's triumphs in the world.

On Lord's day, July 4, sermons were preached in various places to promote the divine cause of missions: at Kingstanley and Stroud by the Rev. E. Carey; at Uley, morning and evening, by the Rev. Wm. Yates; at Eastcombes and Chalford, by the Rev. J. L. Watts; and at Woodchester, morning and evening, by the Rev. J. Glanville.

The public meetings connected with this Auxiliary Society were never more interesting, and they appeared to be characterized by an unusual degree of holy and spiritual feeling. The first meeting was held at Hampton, on Thursday evening, July 1, when the report was read by the Rev. W. Yates, one of the Secretaries, comprising an abridged view of the general state of our mission. Captain Pelly, who had been the Treasurer of the Auxiliary Society from its formation, having declined his office, because of his removal from the neighbourhood, was presented with the thanks of the meeting for his past conduct, and Mr. P. King was chosen in his place. The other public meetings were held on Friday evening at Wootten-under-Edge, Monday evening at Stroud, Tuesday evening at Shortwood, and on Wednesday evening at Gloucester. Our esteemed brethren, the Rev. E. Carey, the Rev. T. F. Newman from Frome, and the Hon. and Rev. G. H. R. Curzon, attended to advocate the cause of the Society. We were favoured also with the assistance of the Rev. J. Jones from Newtown, who was supplying the church at Shortwood, and

who accompanied our friends to the various meetings. Nor would we forget to record the kindness of our ministerial brethren of different denominations in the neighbourhood, who attended with us and advocated with lively zeal and great effect the Baptist mission, and thus our meetings presented the lively spectacle of christian affection, blending the minor shades of difference—of brethren dwelling together in unity.

Such is the influence left upon the minds of our friends, that we have reason to anticipate increasing efforts to promote the interests of the Parent Society. While refreshed by the visits of our Christian brethren, and the hallowed engagements of these sacred festivals, we feel invigorated to go forward. The approach of these anniversary meetings is always welcomed by us as tending to enliven the piety of our churches—to revive slumbering energies and to kindle the flame of holy zeal; so that while compassion is awakened in the breast towards the heathen, its most powerful influence will be directed to the salvation of our friends and neighbours perishing in this favoured clime. The formation of similar auxiliaries the writer would earnestly recommend to his ministerial brethren in every district of our country where they are not established. He does this not only as the friend of the Baptist Missionary Society, persuaded that its interests would be more effectually promoted and considerable experience saved, but as the advocate of religious revivals, considering that in proportion as the flame of missionary zeal is in operation, the members of our churches will be increasingly affected with spectacles of depravity around them, and most sedulous in their endeavours to bring all men to Christ.

Stroud.

W. YATES.

CORNWALL.

The tenth anniversary of the Auxiliary in this county, was held in the month of July, when Messrs. Dyer, Secretary of the Parent Society, and Mann of Maze Pond, afforded their kind and valuable services in the advocacy of the sacred cause of missions to the heathen.

On this occasion, twenty-two sermons were delivered, nine by Mr. Dyer at Chacewater, St. Day, Redruth, Penzance, Gram-pound, Truro, Penpoll, and Falmouth; ten by Mr. Mann, at Penzance, Marazion, Helston, Redruth, Penryn, Falmouth, Flushing and Truro; two by Mr. Aveline of Redruth at Helston, and one by Mr. May of Penzance, at Newlyn. Public meetings were held at Helston on 19th, Penzance 20th, Redruth 21st, Chacewater 22d, Gram-pound

23d, Truro 26th, and Falmouth 27th. At Penryn, the use of the Independent chapel was again kindly allowed; and at Truro, the Wesleyan brethren conferred a similar favour, rendered necessary by the inadequacy of the Baptist chapel to contain the number who attended the annual meeting.

The public meeting of the county Auxiliary was held at Falmouth on the 27th July. A missionary prayer-meeting was held in the forenoon. Mr. Dyer preached in the afternoon, and the annual meeting in the evening was connected with that of the Falmouth branch association. On this occasion, Mr. Burchell, the pastor of the church, presided. The business of the Falmouth Society having been transacted, Mr. Clarke, as Secretary, read the tenth report of the Auxiliary, from which the following passages are extracted:—

“The total receipts for the year ending July 1829, including the produce of the sale of fancy articles at Falmouth, was 267*l.* 8*s.* 2*d.* making in nine years a total of 1787*l.* 8*s.* 2½*d.* The Falmouth Association is employed in re-canvassing the neighbourhood for additional subscriptions. The Sunday school has raised 3*l.* 17*s.* 4*d.*, to which may be added the sum of 12*s.* 9*d.* from the school at Flushing. The Truro Association reports that considerable benefit in various ways has resulted from its attention to system in the conduct of its affairs; that the Sunday school connected with it has raised during the year 5*l.* 7*s.* 7*d.* and that the scholars have prepared fancy articles and obtained books to be forwarded as presents to the school at Spanish Town in Jamaica, accompanied with letters drawn up by the children themselves, thereby indicating a most pleasing anxiety for the spiritual welfare of the negro youth of a distant clime.

When the accounts for the year are closed your committee hope that they will discover the existence of an undiminished zeal in supporting this hallowed cause.”

The resolutions were moved and seconded by Messrs. Aveline and Burdett, Tres-trail and Dyer, Mann and Lane, May and Clarke. The attendance at this and the preceding meetings was numerous, while all present appeared animated and delighted with the holy and benevolent principles, and the arousing and encouraging details which were rendered prominent by the deputation and other speakers.

Aug. 6, 1830.

E. C.

SCOTLAND.

We have inserted in our present Number a statement of the sums received by Messrs. Carey, Swan, and Steane, in their late visit to

Scotland. Should any errors be discovered in the list, they shall be rectified when it is transferred to the Report. The grateful acknowledgments of the Committee are presented to the many kind friends by whom the deputation was aided in their object. We have the pleasure to add the following Resolutions, adopted at a meeting convened in the city of Glasgow, while our brethren Carey and Steane were in that city.

At a Meeting held at Glasgow the 17th day May, 1830, and within the house of Mr. Swan, Hope Street, the Rev. Messrs. Eustace Carey and Edward Steane, a deputation from the Baptist Missionary Society being present, the following resolutions were unanimously adopted:—

1. That the great work of propagating the gospel among the heathen is one which must deeply interest the heart of every Christian.

2. That having confidence in the tried fidelity and experience of the Baptist Missionary Society, it appears highly desirable to this meeting that a Provisional Committee to promote its interests should be formed in this city.

3. That the objects of this Committee be to diffuse intelligence respecting the operations of the Society, to obtain contributions in aid of its funds, to arrange for the reception and promote the efficiency of future deputations, and in every eligible mode to facilitate the designs of the Parent Institution.

4. That the Committee will receive subscriptions for the purposes of the Society generally, or distinctly for the translations or schools carried on under its auspices, at the option of the Subscribers.

5. That the Committee shall invite the co-operation of any Christian friends as collectors who may be disposed to assist them in that capacity.

6. That the Committee shall meet once a month, or oftener if necessary, and five shall be a quorum.

7. That the following gentlemen constitute the Committee, with power to add to their number:—Mr. M'Leod; Mr. Letham; Mr. Farie; Mr. Donaldson; Mr. Swan; Mr. Johnstone; Mr. Millar; Mr. Craig; Mr. Paterson; Mr. S. Moir.

8. That Mr. Swan be appointed Treasurer, and Messrs. Johnston and Donaldson Secretaries.

The meeting was opened with prayer by Mr. Steane, and closed by Mr. Carey.

Contributions from July 12, to August 20, 1830, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Netherlands Auxiliary Society, by Rev. S. Muller.....	180	0	0	Mr. Lowry and Family	1	1	0
Liverpool Auxiliary Society, on account, by W. Rushton, Esq.	140	0	0	Lonsdale.....	1	0	0
Leominster, Col. by Misses Edmonds	1	0	0	Millard.....	1	1	0
Loughborough, Collection and Subscriptions, by Rev. J. New	11	4	6	Middleton	0	10	0
Cheltenham, Collection at Highbury Chapel, by Hon. and Rev. G. H. R. Curzon	9	0	0	Monk	0	10	0
Ridgmount, by Rev. R. Edminson....	3	4	0	Price	1	1	0
Hemel Hempsted, by Mr. Howard, two remittances	21	2	8	E. Smith	1	1	0
Elgin and Morayshire Missionary Society, by Rev. N. McNeil.....	6	10	0	Summers	1	1	0
Harpenden, (for School in Ceylon) by Mrs. Leonard	15	0	0	Mrs. Langford	0	10	6
Exeter, Refuge Chapel, Rev. S. Kilpin	2	0	0	Sums under 10s.	4	11	0
Friedelsheim (Bavaria), Auxiliary Society, by M. C. S. Lix.....	16	4	0	Moiety of Collection ..	5	0	0
Church-street, Blackfriars, part collection, by Mr. Evans.....	5	0	2				
Luton, for Ceylon, by Mr. Harrison..	9	0	0	Leighton Buzzard,*			
Highgate, Subs. by Rev. E. Lewis....	1	11	0	Collect. by Misses Rutt and Pepiat	20	0	5
Oswestry, Auxiliary Society, by Mr. Jones	5	0	0	John Matthew, jun. ..	2	2	8
Newcastle-on-Tyne, New court Aux. by Mr. H. Angus	15	8	8	Miss Whitbread ..	1	18	7
Salendine Nook, Fem. Aux. (moiety)	5	16	3	Mr. W. Keat	1	10	10
Gloucestershire Auxil. Soc. by Mr. P. King:				Mrs. Prentice	0	18	5
Chalford	2	12	1½	Miss Deverell	0	13	6
Eastcombes	3	0	0	Missionary Boxes	0	17	5
Hillsley Sunday School ..	0	5	2½	Mr. Saunders, donation	1	1	0
Hampton	4	8	6	A Friend	0	10	0
Gloucester.....	12	12	10				
Shortwood	43	17	10½	SCOTLAND, Collected by Messrs.			
Kingstanley	10	6	10½	Carey, Swan, and Steane:			
Stroud	25	0	0	Greenock, Baptist Church	5	13	0
Uley	4	13	7½	Collection at Rev. Mr. Wilson's....	4	14	9
Wootton-under-Edge ..	12	3	9½	Do. ' at Rev. Mr. Hercus's ..	2	0	4
Woodchester	5	16	0	Glasgow, Smith, Mr. David, jun.	1	1	0
			124 16 10	Collected at Rev. Dr. Brown's ..	16	16	6
South Wales, Journey, by Rev. J. Statham:				Chapel of Ease	4	17	4
Carmarthen, Penuel ..	8	17	6	Mr. McLeod's	3	0	0
Do. Tabernacle	9	10	0	Messrs. McLaren and Wallace..	1	1	6
Llanelli.....	9	2	0	Mr. Paterson's.....	2	12	9
Narberth	3	0	0	Collins, Wm. Esq.	2	2	0
Molleston	9	0	3	Johnston, Mr. James	1	1	0
Fynnon	6	14	3½	Montgomeries, Mr. M.	1	1	0
Milford	6	8	0	Cumming, Mr. P.	1	1	0
Pembroke Dock.....	9	4	0	Lethem, Mr. P.	1	1	0
Haverfordwest.....	30	19	0½	Swan, Mr. Joseph	1	1	0
Llangloffan	16	5	6	Mitchell, Mr. A.	1	1	0
Nabor	1	6	8	Duncan, Mr. Thomas.....	0	10	6
Newport	4	15	0	Paul, Mr. H.	1	1	0
Fishguard	7	5	8	Fleming, Mr. Robert.....	0	2	6
Verwig	1	5	0	Kilmarnock, Collected at Rev. Dr.			
Cardigan	20	0	0	McKinlay's	3	0	0
Beaulu and Smyrna..	1	1	7	Irvine, Allan, Miss	1	1	0
Newcastle Emlyn	25	0	0	Miller, Mr.	1	1	0
Llanawill.....	0	5	6	Watt, Mr.....	1	0	0
Bluwgawn	10	10	0	Sums under 10s.	1	7	0
			180 10 0	Ayr, Collection at Rev. Mr. McLean's	1	3	0
Devonshire Square Auxiliary, by Mr. Millard:				St. Andrew's, Haldane, Rev. Dr.	0	10	6
Mr. Brown.....	1	1	0	Wilsons, the Misses	2	0	0
Hems	1	1	0	Collection	2	16	0
Heath	1	0	0	Auxiliary Society	10	0	0
H. Jones	0	10	6	Cupar (Fife), Auxiliary Society, by			
Keep	1	1	0	Dr. Spence	10	0	0
				Methvin, Mr.	2	0	0
				Friend, A.	1	0	0
				Ditto	1	0	0
				Collected by Mrs. Stunock	2	10	8
				Small sums	0	9	4
				Dundee, Aux. Soc. by Dr. Gourlay..	26	14	0
				Received of Mr. A. Low	17	0	0
				Mr. Buchan	10	10	0
				Arbroath, Collection at Rev. Mr. Ramsay's	4	8	0
				Montrose, Clark, Mrs. James	0	5	0
				Paton, Mrs.	0	10	0
				Huntley, Collection	9	0	0
				Elgin, Collection at Baptist Chapel..	3	0	0
				Forres, Collection at Rev. Mr. Slack's	4	15	1

* The amount was stated in last Report, but as the particulars were not sent in time, we have in compliance with an urgent request, inserted them as above. In future; however, particulars must be forwarded in time for the Report: to acknowledge contributions in the Herald, even in the most compendious form, intrudes more than could be wished on our limited space.

	£.	s.	d.		£.	s.	d.
Inverness, Arklay, Mr.	1	1	0	Perth, Willison, Hon. Mrs.	1	1	0
Collected at Rev. Mr. Findlater's..	11	3	0	Black, Rev. Richard	1	1	0
Do. Rev. Mr. Kennedy's	3	7	0	Cornfute, G. L. Esq.	0	10	6
Aberdeen, Colld. at Rev. Mr. Spence's	4	9	0	Duncan, Thomas, Esq.	0	10	6
Do. at the Wesleyan Chapel	2	5	2	Anderson, Dr. A.	0	10	0
Do. at Rev. John Gilmour's	6	0	0	Imrie, Stewart, Esq.	0	10	0
M'Donald, Mr. and Friends	1	0	0	Sums under 10s.	2	12	0
Blackie, John, Esq.	1	1	0	Collection at Rev. R. Macbray's...	6	7	9
Russell, Mrs. George.	1	0	0	Baptist Chapel.	5	1	6
Forbes, Miss	1	0	0	Wesleyan Chapel	1	11	3
Glennie, Alexander, Esq.	0	10	6	Ladies' Society, for a Female Sch...	8	13	6
Baxter, Miss Jessie.	0	10	0	Edinburgh, Haldane, Robert, Esq.	5	5	0
Sums under 10s.	1	5	0	Wilson, Mr. Archibald	1	1	0
Auxiliary Society	9	4	10	Colquhoun, Mrs. Dr.	0	10	6
Philanthropic Soc. Nether Kirkgate	3	3	0	Friend, A.	0	5	0
Collection at Public Meeting	4	7	9	Denchar, Robert, Esq.	10	0	0
Rev. A. Thompson's	8	11	0	Messrs. Patison and Fringle	1	11	6
Rev. J. Penman's	3	10	6	Collec. at Rev. W. Innes's Chapel..	15	14	3
Female Association	18	0	0	Do. Bapt. Meet. House, Pleasance	13	7	7
Woodside Society for Religious Pur-				Do. Rev. John Brown's	13	6	6
poses, by Rev. Mr. M'Kechnie..	2	2	0	Do. Tabernacle, Leith Walk.	11	1	6
Dunfermline, Inglis, Mr. G.	3	3	0	Do. Rev. W. Limont's	6	0	0
Do. for West Indies..	2	2	0	Leith, Col. at Rev. Mr. Smart's	5	8	4
Inglis, Mr. James	1	1	0	Rev. Mr. Muir's	5	7	6
Macleane, Rev. A.	1	0	0				
Robertson, Mr. A.	1	1	0				
Rutherford, Mr. A.	1	1	0				
Friends at Maygate Chapel	1	1	0				
Alloa, Brown, Mr. P.	6	10	6				
Duncanson, Mrs.	0	10	0				
M'Farlane, Mr. P.	0	10	6				
Meiklejohn, Mr. J.	0	10	6				
Mowbray, Mr. James.	0	10	6				
Stirling, Bisset, Mrs.	0	5	0				
Gillies, R. Esq.	1	0	0				
M'Millan, Rev. M.	0	10	6				
Collected at Rev. Mr. Mackray's ..	9	13	6				
Do. at the Guildhall	4	4	0				
Montrose, Collected at Pub. Meeting	9	11	0				
Do. at Prayer Meeting	1	1	0				
Kirkaldy, Baptist Church	5	0	0				
Collection	2	0	0				

DONATIONS.

Wm. Clay, Esq.	100	0	0
Omicron, by the Secretary.	50	0	0
Rev. W. Start, Claybrook, Life Subs.	10	10	0
Friend to Missions, Worcestershire ..	2	0	0
Mrs. Nokes, for Bengalee N.T. by			
Mrs. Rippon	1	0	0
Ditto, West India Fund, by ditto...	1	0	0
Mrs. Dixon (1 <i>l.</i> for each object) ditto	2	0	0
Friend (5 <i>l.</i> for ditto) ditto	10	0	0
M. G. R.	0	10	6
Hardman, Mr. G. by Mr. Edwards..	1	0	0
Friend, by Rev. T. Gough, "towards			
sending out a Missionary to the West			
Indies, in hope that others may be			
induced to come forward in the same			
cause"	5	0	0

TO CORRESPONDENTS.

The Package from Birmingham, for Mr. Coultart, has been received and duly forwarded. Boxes of Ladies' work have also been received from Northampton, for Mr. Flood; Burford and Truro, for Mr. Philippo, Spanish Town. Volumes of the Baptist Magazine have also been received from Mr. John Hoyle, Bacup; Mrs. Thorne, Bristol; and Mrs. Patrick, Northampton; and seven volumes Asiatic Annual Register, one volume Baptist Magazine, and two French Testaments, from a Friend.

The Donations forwarded by J. P. Berwick on Tweed, have been disposed of according to his request.

Our Friend at Lynnington is thanked for his friendly corrections, and may be assured that his warm attachment to the cause was never for a moment doubted.

The last Report should have contained an acknowledgment of the Subscriptions of Miss Barnes, and Miss C. Barnes, of St. Ives, (Hunts.) 1*l.* each; and among the Life Subscriptions, a Donation of 10*l.* 10*s.* from Mr. Legg, of Bristol. The last will be inserted in the List subjoined to the next Annual Report.

Mr. Carey's engagements from the commencement of September, are as follow:—

Sept. 2. Lincoln.
5. Bridlington.
12. Hull.
Lincolnshire.
19. Nottingham.
23. Braintree.

Sept. 26. Langham.
Oct. 3. Newbury.
6. Wimborn.
7. Poole.
10. Weymouth.